



The Relikes of Rome, concernynge

Church ware and matters of Religion, faithfully gathered out of the most faythfull wyrters, of histories and Chronicles. By Thomas Beacon,

Matth. 15.

¶ Every plant, saith Chryste, that my heauenly father hath not planted, shalbe plucked up by the rotes.

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*Vra expressa vides, viuos imitantia vultus
Quod potuit calamo pictor & arte vides.
Mentis quam nullus potuit tibi reddere pictor
Effigiem, scriptis præbuit ipse suis.*

To the righte honourable
 and his singular good Lorde,
 Frauncis, Earle of Bedforde,
 one of the Quenes Maiesties prync
 Counsell: Thomas Becon
 wisheth longe lyfe, and
 continuall healthe,
 with encrease of
 honoure.



If euer in anye age,
 most honozable Lord
 this sayinge of oure
 sauour Jesu Ch�ist:
 (Ye lay and cast a side the com-
 maundement of God, to main-
 taine your owne constitucions)
 was found to be true, verely in
 this our time, that it hath plea-
 sed almighty God our heauēly
 father, of his mere goodnesse &
 mercy, to redaccend oz kindle a-
 gaine the light of his worde a-
 mong vs, and to visite this our
 realm of new with the glad, ioy-
 ful, and comfortable tidings of
 A.ii. salua-

saluacion, we do by good experience finde it to be truest of al. For, what commaundement, was euer set forth vnto vs by almighty God oure heauenlye father, and his sonne Iesus Christ our Lord, that y^e impes of Antichriste haue not by false gloses, & violence, trodē down, that they^r beggerlye Ceremonies & traditions might stand, & be magnified: Almighty god, in his sacred and holi law, hath lest his cōmaundemēt vnto vs. Thou shalt not make vnto thy self ani graue image, nor y^e likeness of ani thing y^e is in heauen aboue, nor in therth beneath. &c Thou shalt not bow downe to thē nor worchip thē. Wherunto the blessed Euangelist. s. Ihon both agre, saying: Baies kepe your selues frō images, But y^e false

Exo. 20.

1. Jo. 5.

fals anoynted of y^e romish beast
 do not only sai y^e Images must
 be had, for lay mens bokes (for
 vnto such prechers, geuing the
 selues to idlenes, feasting and
 baketting, do they sed the poze
 simple and ignozat people, for
 whō y^e lord hath died & shed his
 most dere hart blud) but also do
 cense the, do set candles afore
 the, ye kneeling & knocking, be
 not ashamed, training by suche
 meanes Chzistes flock to most
 detestable idolatry, to saie vnto
 them Aue rex noster, haile Math. 7.
 our king. The heauēli wisdom
 of the father, oure sauioz Jesu
 Chzist, whō onli we are bidden
 to here in thinges y^e pertain to
 our saluation, did in y^e institu-
 tio of his last supper, whē he de-
 liuered y^e cup, say these wordes.
 Bibite ex hoc omnes, drink ye al Math. 26.
 of this, the holy Euangelist. f.

Mat. 14.

Calcolike sig-
nifieth in
Englishe an
euill wolfe.

1. Corin. 14

Marke testifiynge, that all the
Apostles wer obeidiēt vnto the
same. For thus he writte: And
they dronke al of it, but our Ca-
colike Pharisees do stoutly af-
firme, y^e the one kinde is suffici-
ent for y^e leie people. For wth the
body (saith thei) per cōcomitan-
tiam, as they do terme it, they
drynke the bloud & al. The holi
ghost by the mouth of his cho-
sen vessel, y^e blessed Apostel S.
Paule commaundeth y^e all thin-
ges should be done in the church
in that tonge y^e may edifie, and
that if any doth speake wth tong,
and not able to interpr̄ete hym-
self, nor hauing an interpr̄eter,
he should kepe silence in the cō-
gregation. But our gaie gentil
men of the clergie do say that it
is not decēt nor cōmonly, that it
shoulde be so, for suche seruice
must

must be vñed, that no man doth
 vñderstande, that theyꝛ catho-
 like pꝛoced ynges beyngē kno-
 wen of few oꝛ of none, may the
 longer continue, and the people
 beyngē, by that meane, kept in
 ignoꝛaunce, maye styl se throu-
 ghe theyꝛ rusty spectacles. But
 what is it, that beingē bydden
 and commaunded of God, they
 haue not sette a parte, that by
 theyꝛ lawes constitutions and
 statutes, they maye mooste
 blasphemously sette them sel-
 ues aboue Chꝛiste: Yea, when
 they be vpon theyꝛ ale benches,
 oꝛ in coꝛners, they whisper in-
 to the people eares, that al that
 they haue vñed in theyꝛ Chur-
 che, hathe bene instituted by
 Chꝛiste, and hys Apostles, oꝛ
 at leaste by the aunciente fa-
 thers of the pꝛimitiue Church,
 A.iiii, that

The argu-
 ment of the
 booke.

that was nexte after Christe.
Whereby it commeth to passe,
that many of the Quenes most
louinge Subiectes are moſte
pernitiouslye seduced and de-
ceiued, and made the more vn-
willinge to receiue thys god-
lye reformation of the church,
that is nowe so luckelye begon
in this flourishinge Realme of
England. That their mouthes
therefoze, maye bee stopped,
and theyr shamefull lyes, the
better be espyed of all chriſten
men, here, for the instruction of
my countrey menne, whome
I wyſhe, forſakinge Idolatry,
to come all vnto true religion,
I haue drawne out of the au-
thors Hystoriographes, and
Croniclers of all ages, ſence al-
moſte the ascendynge vp of
oure Sauoure Iesu Christe,
thys

this small booke and treatise,
 wherein it shall be declared at
 large, howe, by whome, and at
 what tyme, euerye one of theyr
 beggerlye Ceremonyes dyd
 creape or rather was violent-
 lye intruded into the Church
 of Chyste, not onely to the
 greate decaye of Christian re-
 ligion, but also (if goddes mer-
 cye were not) to the vtter de-
 struction of innumerable sou-
 les, whyche throughe suche
 hayne dreames of men, haue
 bene seduced, and broughte
 from honourynge of the alone
 true, liuinge, and eternal God,
 vnto the worshippinge of cre-
 atures, yea of Stockes and
 Stones, from doynge the com-
 maundementes of God, vnto
 voluntary or will workes, and
 phantasies inuented by menne
 from

from true religion, vnto diue-
lish superstitiō. This litle boke
being thus faithfully gathered
of sundry authoꝝ (right hono-
ble Lord) I do most humbly de-
dicate & geue vnto your honoꝝ,
as a testimony of my good will
towardses you, desyringe you to
take this my poꝛe gifte in good
part. In ē meane while I shal
most earnestly beseeche the Lord
our God, to pꝛeserue your good
Lordship, and my Ladye your
honoꝛable wife in good helth,
longe life, encrease of ho-
noure, and conti-
nual felicity.
Amen.

¶ The Principall matters contained in this booke.

¶ Of Temples or Churches, and of the Ornamentes of the same: As, Fontes, Roodloftes, Lampes, Oyle, Tapers, Torches, Cādles, Candlestikes, Belles, Organs, Altars, Alterclothes, Vestiments Coopes, Chalice, Pares, Pires, Crosses, Chysmatories, Sensers, Holy water buckettes, Oylepots, Images. &c.

¶ Decrees of certein Popes for the maintenaūce of Images in Churches.

¶ Lawes of certein princes, as Emperours and kinges, with the consent of diuers godly learned men against the hauing of Images in Churches.

¶ Of Churchyardes.

¶ Of Sanctuaries,

¶ Of diuine seruice, as they call it,
Mat-

Mattēs, Prime & Hobozes, Euen
songe. &c.

COf plaine songe, Prycke songe,
Discant. &c.

COf synginge in the Church: the
iudgement of diuers learned mē.

COf the Masse & of all the partes
therof.

CCertain decrees apperteining vn
to the Masse

COf the sacramentes.

COf Baptyſme.

COf the Lordes supper, otherwiſe
called, the Cōmunion, or the Sa-
cramente of Chriſtes bodye and
bloude.

COf receiuing the Sacrament vn-
der bothe kyndes accoꝝdyng to
Chriſtes institution.

COf Confirmation.

COf Matrimonie.

COf Pꝛieſthoode.

COf Annoynting, or Extreme Un-
ction.

COf

¶ Of the Sacrament of the altare.

**¶ Of the Ceremonies of the Church
as Holy breade, Holy water, Holy
Balmes, Holy fyre, Holy Almes.
Holy Candelis, &c.**

¶ Of fastynge.

**¶ Of Holy dayes, or of the feastes
of Sainctes. &c.**

**¶ Of Canonisynge or makynge of
Sainctes.**

**¶ Of the Reliques of Sainctes.
Of pylgrimages.**

¶ Of Praying for the dead.

¶ Of the Pope, and of his autozitie.

¶ Of Byshoppes.

¶ Of Benefices.

¶ Of Tythes and Offeringes.

¶ Of Excommunication.

¶ The Cauteles of the Masse.

Finis.

**The names of those Authors
whose testimonies and wit-
nesses are rehearsed in
this booke.**

A

A Bbas Vispergē rum.
 sis. Christian⁹ Massa
 Achilles Pyrmini⁹ Chronica chroni
 Albertus Magnus. carum.
 Albert⁹ Crantzius. Chrysostomus.
 Alcuinus. Corneli⁹ Agrippa
 Ambrosius. Cyprianus.
 Anselmus Ryd. D.

Antoninus. Decreta iuris Can
 Arnoldus Bostius. nici.
 Athanasius. Decreta extraua-
 Augustinus. gant.

B

Blondus Forliui- Epiphanius.
 ensis. Erasmus Roterod
 Bonifacius Episco- mus.
 pus. Eusebius Cæsarie

C

Catalogus Sancto- Eutropius.

128	F.	Isuardus Gallus.
	asc/culus tempo-	Iustinianus Impe-
	rum.	rator.
	lores historiarū.	L.
	Franciscus Petrar-	Lactantius.
	cha.	Lex pontificia.
	G	Liber conciliorum
	Stratianus Monar-	M.
	chus.	Marc ⁹ Anto. Sabel-
	Gregorius magnus	licus.
	Wilhelmns Duran-	Matthæus Parisius
	dus.	N.
	H.	Nauclerus.
	Henricus Primeus.	Nicephorus.
	Henricus Pantaleō	O.
	Hieronymus.	Otho Frisingensis.
	Hylarius.	P
	I.	Paulus Phrygius.
	Jacobus de Visaco.	Paulus Aemylius.
	Jacobus Mayer.	Paulus Diaconus.
	Joannes Stella.	Paulinus Nolanus.
	Joannes Funccius.	Petrus Damianus.
	Joannes Tilio.	Petrus Equlinus.
	Idorus Hispalēsis	Petrus Crinitus.

Petronius.	Speculum Eccle
Platina.	sticum.
Polydorus Vergi-	T.
lius.	Theodorus Bib
R	ander.
Raphacl Volatera-	Thomas Aquina
nus.	V.
Rationale diuinor	Vincentius Bel
rum off.	censis.
Robertus Barns.	
S.	Finis.
Sigesbertus.	

with
 pear
 Cron
 culus
 that
 to pro
 our A

The Relikes of Rome.

Of Temples or Chyryches, & of the
 Dynamets of the same, as fontes,
 Roodloftes, Lâpes, Dyle, Tapers,
 Torchcs, Candles, Cādlestyckes,
 Belles, Organs, Alters, Alter clo-
 thes, Vestmētes, Copcs, Chalices,
 Pares, Pires, Crosses, Chysmato-
 ries, Sencers, Holliwater buckets,
 Dylepets, Images. &c.

Dope Linus made a
 decre that no womā
 should come into the
 Chyryche, except her
 face were couered
 with a bayle or Kerchyffe. In the
 yere of our Lord. lxxiii. Cronica
 Cronicarum. Volateranus. Fasci-
 culus temporum. Doctor Barnes.

Doope Hyginus appoynted,
 that no chyrychstufte shuld be put
 to prophane vses. In the yere of
 our Lord. Cxliiii. Volateratenus.

B j. Plati-

Chyrche
 stufte.

The Reliques of Rome.

Hallowynge
of churches

The same Pope also ordained
that the Temples or Chyrches
shuld be hallowed withal solem-
nity, and that they shuld be made
neither greater nor smaller with-
out the consent of the Metropo-
litane. Eusebius, Sabelligus, Do-
tour Barnes, Pantaleon.

Bishoppes
Churche ha-
lowers only

Pope Felix the third made a
decree, that Bishops only shoulde
hallow chyrches, and that every
city, towne or village shuld yere-
ly kepe holy for ever after y daye
wheron the chyrch was hallow-
ed. In the yere of oure Lord
m. C. lxxviii. Platina. Chro. Po-
lydorus, Pantaleon.

Churche
goodes.

Pope Stephen the firste decreed,
that those which take awaye
the goodes of the chyrch, shuld be
condemned as mellears. In the
yere of our Lord. ii. C. lvi. Liber
Chro. concil. moed of Clu.

Pope

The Reliques of Rome.

ned Pope Eusebius made a lawe,
 by such as take away anie thinge
 pertaininge to the chyrche, they
 should restore ten tymes as much
 againe. In the yere of our Lord.
 iii. C. vi. Chro.

Pope Ihon the fourth made a
 decree, that if anye inuaded or
 toke away the goods of the chir-
 che, he shoulde restore fourtynges
 as much againe. In the yere. 4c.
 vi. C. ccviii. Plat. Chro.

Pope Paule the second ordain-
 ned, that they that did alienat or
 withdraw anye thinge from the
 chyrch, should be excommunicated
 In the yere. 4c. Sabellicus. Chro.

Pope Gregory the fourth in-
 stituted, that euery chyrch shuld
 haue her proper possession, wher
 of the puestes may liue, lest that
 they taking thought for their li-
 uing, shuld be compelled to leaue

B. ij.

they

Church
robbers.Church
hynderers.Church
possessions.

The Relikes of Rome.

theyr dutie vndone. In the yere
of oure Lorde. viii. C. xxv. Plat.
Doctour Barnes.

All thynges
common a-
mong prie-
stes, etiam
insecrises.

Pope Vrbane the first graunted
that landes, goodes and tempo-
ral possessions shuld on this con-
dicion be geue to the chyrch, that
nothing shuld be priuate to anie
man, but that all thinges should
be common among the Priestes
so that none of them shuld want,
but euery one haue, what so euer
his necessitie requireth. Anno

ii. C. xxv. Volateranus. Anselm⁹
Ryd. Chronica Chronica. Plati.

Walkers
vp & downe
at seruise
time.

Pope Eugenius the fourth be-
ring rule, a counsell was kept at
Basille, in the whiche it was de-
creed, that such as walke vp and
downe in the Chyrche at seruise
time should be punished. In the
yeare of oure Lorde. M. iii. C. xl.
Plat. Volat. Lib. concil.

Pope

The Relikes of Rome.

Pope Martine the first decreed **Trimynge**
 & chyrches should be made skone, **vp of chyr-**
 freshe, gay and trimme vpon the **ches.**
 holye daies and solemne feastes.

In the yere of our Lord. vi. C. xlv
 Dec. Can. 26. q. 7. Polydo. Pan.

Pope Pius the firste broughte
 the font into the chyrche. In the **Fontes.**
 yere. xc. C. xliii. Plat. Sabellic^o.

Pope Boniface the second or **Rodelostes**
 dayned the particion betwene
 the Chauncell and the Chyrche,
 whiche we now commonly call
 the rodelofte, and commaunded
 that the people shoulde heare the
 deuine seruice, as they terme it,
 in a seuerall place from the clear-
 gy. In the yere of our Lord. v. C.
 xxx. Platina. D. Barns. Pantal.

Pope Sabiniane commaunded **Lampes.**
 that Lampes shuld be kept con-
 tinually burning in the chyrche.
 In the yere of our Lord. vi. c. vii.

B. iij.

Plat.

The Relikes of Rome.

Plat. D. Barns. Pantal.

Dyle.

Pope Zachary deuised Dyle
for the Lampes in the chyrches.
In the yere of our Lord. vii. c. xli
Platina. Pantal. & c.

**Tapers.
Coryches.
Candels.**

Pope Gregory the first brou-
ght into the chyrch, Tapers, cor-
ches, Candles. &c. In the yere of
our Lord. v. C. lxxxi. Volat. Pla.
Pantal.

Belles.

Pope Sabiniane decreed first,
that the people should be assem-
bled together to heare their de-
uine seruise at certaine houres of
the day by ringinge of belles. In
the yere of oure Lorde. vi. C. vii.
Plutina. Durandus. D. Barns. Pa.

**Ringyng
to seruice.**

Pope Ihon the. xxi. ordained
that belles shuld be tolled euerye
day thrise in the eueninge, & that
then euery man shoud streight-
waies knele downe & saye thrise
the Aue Maria in the worship of
oure

**The Aue
Bell.**

The Relikes of Rome.

our Ladye. In the yere of oure
Lord. M.iii.C.xviii.

Durandus saith, that belles be
of such vertue, that whē they be
rong, they stur men vnto deuo-
tion, they preserve the frutes of
the erth, they kepe both the min-
des and bodyes of the faithfull
fro al daunger, they put to flight
the hostes of oure ennemies, and
dispatch all the suttelties of our
euill willers, they cause the boy-
sterous haile, the sharp stormes,
the violent tempestes, the terri-
ble Thunderinges, the fearefull
lightnings, and the fersc winds
to cease, they driue away also all
wicked Spirites and Devils.

Rat. di. off.

Poope Vitaliane broughte in
Organs. In the yere of our lord
vi.C.lxiij. Chro. Volat. Plat. &c

Pope Sixtus the second orde-
ned

The wodes
full vertue
of belles.

Organs.

Altars.

The Relikes of Rome.

ned firſte of all, that the communion ſhoulde be celebrated at an altare, which before was not the uſe. For the Lordes ſupper vntill that time was miniſtred vpon a table according to the practiſe of Chriſt, of his Apoſtles and of the primatiue church. And here may all men ſee, from whence the popiſh altares come, for the whych the ſtubburne, ſturdye, ſtout papiftes do ſo ſtoutly ſtrive. About the yere of our Lord two hōdred three ſcore and five, came the altares firſt into the church. Volat. Durand. faſci. temp. Maſſæus. Petrus, Equilius.

Hallowyng
of altares.

Pope Felix the firſt inſtituted the hallowinge of Altares, commaunding that no Maſſe ſhould be ſonge vpon anye altare, tyll it were hallowed. In the yere of our Lord .ii. c. lxxvi. Pla. Sab. Pan.

Pope

The Relikes of Rome.

Pope Hormisda decreed, that
 no Altars should be set up with-
 out the consent of the Bysshoppe.
 In the yere of our Lorde. v.C.
 xiiij. Chro. D. Barns. &c.

Pope Boniface the thirde ap-
 poynted white linnen clothes to
 be laide vpon the altars. In the
 yere of our Lord. vi.c. viii. polyd.

Pope Sextus the first ordained
 that the Corporasse clothe, which
 the Prieste vseth at hys Masse,
 should be made of fine white lin-
 nen cloth. In the yere .xc. C. xiiij.
 Plat. Sabel. Grat. D. Bar^o. Pantal.

The same Pope also ordained,
 that Laye men, but specially laie
 women shoulde not once touche
 the ornaumentes of the Church,
 as Copes, Vestments, Alterclo-
 thes. &c. nor the halowed vessell,
 as Chalice, Pire, Crosse, Chrisma-
 tori, Sencers, Candelstikes. &c.
 Plat. Sabel.

Altare clo-
thes.

Corporasse
cloth.

The Reliques of Rome.

**Surplices
Coopes
Wickmets.**

is ascribed
to the
same

**Linnen
Albes.**

is ascribed
to the
same
same

**Chalices of
glasse.**

**Cuppes of
woode.**

Pope Stephann the first made
a decre, that a priest in his diuine
seruice should vse none other but
halowed garmentes. In the yere
1031. Calix. Sabell. ad 1100
Pope Siluester the firste com-
maunded, that the priest at his
Mass should weare no silke, nor
anye coloured clothyng, but
whyte linnen Albe onely. For
Christ, saith he, was buried in
fynie white linnen clothe. In the
yeare of oure Lorde 115. C. 111.
Grat. Blat. De Barns. 1100
Pope Zepherinus commaun-
ded Chalices of glasse to be vsed
in the ministracion of the Lorde
supper. In the yere of oure Lorde
115. C. 111. For before that tyme the
sacrament or holpe signe of Chri-
stes bloud was ministred in eu-
pes made of wood, accordyng to
the vse of Christ, of his Apostles
and

The Reliques of Rome.

and of the primatise Church.

Her, de nat. Platina. Pal. Panial.

but Pope Urban the firste ordain-
ed afterwarde, that the Chalices
should be made either of syl-
uer or of golde, about the yere of
our Lorde, in C. xliij. Plat. Grat.
Pol.

The saying of Bishoppe Boni-
face concerninge Chalices & By-
shoppes, is very notable, and an-
swereth iustly to our tyme. Olim
inquit, Episcopi aurei utebantur
ligneis calicibus, nunc vero lignei
Episcopi calicibus utitur aureis.
In times past, saith he, golden
Bishoppes used wooden Chali-
ces, but now wooden bishoppes
use golden Chalices.

Pope Leo the seconde deuised
the same, aboute the yere of oure
Lorde. in C. lxxij. volat. Plat. fas.
cm. sec.

Pope

Chalices of
siluer or
golde.

The Bi-
shoppes of
our time li-
uely descri-
bed.

Pope

The Relikes of Rome.

Pixes.

Pope Innocent the thirde in-
vented Pixes and Boxes for the
reseruation of the Sacramental
bread. In the yere of our Lorde
M.ij.C.iiij. Paul⁹ Phri. Pol. Pan

Crosses.

Pope Agapetus the fyrst com-
maunded the people to go a pro-
cession on the Sondayes, and to
folow the crosse. In the yere of
our Lorde v.C.rrrb. plat. pal. D.
Barns.

**Chrysmato-
ries.**

Pope Fabiane the first deuise
the chrysmatories in y^e yere of our
Lord, ij.C.xliij. Plat. Vol. D. Barn

Sensers.

Pope Leo the thirde brought
in the sensers. In the yere of our
lord, viij.C.iiij. Pol. D. Barns. Pa

**Holy water
buckets.**

Pope Alexander the firste in-
vented the holy water buckettes
with their sprinkles. In the yeres
of our Lord. C.xiiij. Li. conf. Pol
Grat. Plat. Sabel.

Dylepottes

Pope Syluester the first wyth
the

The Relikes from Rome.

the Oyle brought in also the oyle
ottes. In the yere of our Lorde
C. xiiij. Sabel. Plat. Pantal. &c.

Of Images to be had in Churches.

Popishe decrees for the mainte-
nance of Images.

RAULINUS Bysshop of Nola, as some writ, was one of the fyrst promotors & chiefe proctors to haue I-
The first
Proctoure
and promo-
toure of I-
mages.

Images in Churches, aboute the
yeare of our Lorde. iij. C. l. Pan.
Cronographia.

Pope Gregori the fyrst ordain-
ed that Images shoulde be had
in Churches for to be Laye men-
es bokes, but by no meanes to
be worshypped, nor to be kneled
Images not
to be wor-
shipped.

into. In the yere of oure Lorde,
C. lxxxiiij. Grego. lib. 9. ep. 9.

Pope

The Relikes of Rome.

Pope Gregori the second con-
fyrmed the having of Images in
Churches, and did not onely ex-
communicate the Emperour for
abolysing Images, but he also
most traiterously stirred up his
subiectes to rebell against hym.
In the yere .xv. C. xliij. Blad.

Pope Constantine gathered a
councell at Rome against the
the Emperour, wherein he con-
demned the Emperour for de-
stroyeng images, and made a de-
cre for the establyshment of them
in Churches, aboute the yere of
our Lorde. vij. C. vi. plat. pol.

Images
worshipped.

Pope Gregori the thyrd made out
a lawe, that Images should not
onely be had in churches, as lay
menies booke, but that they all
should be worshipped, and had
greater reuerence than ever they
were before, and that whosoever

were

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were of a contrary opinion; he
 should be condemned for an he-
 retike. In the yere. M. lxxv. C. xxiij.
 for plat. Sab. Blond. Siges. in uniuers.
 Here may all menne learne to
 iudge wth what spirit these Ro-
 mane Bishoppes are led, whiche
 notwithstandinge call them sel-
 ues in the holy fathers, Christes
 vicars in earthe. Peters Suc-
 cessours, holy Church, the spouse
 of Christ, that Pillour of truthe
 whiche cannot erre. &c.

Pope Gregori the first (as you
 haue heard) admitted Images into
 Churches as laie mennes booke,
 and out by no meanes to be worship-
 ped, whiche is more than can be
 approved lawfull by the worde of
 all God. Notwithstandinge no we
 commendeth this holie father Pope
 Gregori the thirde, & he appoin-
 teth Images not onely to bee in
 Church

Images to-
 gether by
 the cares
 amonge
 them selues

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ches, as laye mennes bokes, but
also to be worshipped, that is to
say, to knele vnto them, to sence
them, to garnishe them with co-
stely vestures, to set vp candels
before them, to go a pilgrimage
vnto them, to praie before them,
and to geue them suche like ho-
noure, as by no meanes is due
eyther to stocke or stoune. The
wordes of Pope Gregory the
fyrste are these, concernynge the
not worlhyppynge of Images,
writen in a certein Epistle vn-
to Serenus Byshop of Malsilia,
which did not onely take away
Images oute of the Churches,
when he se the people worshippinge
them, but he also brake them all
on peces, and brēt them. It was
saieyth he, declared vnto vs, that
y beholding certaine worship-
pers of Images, diddest breake
and

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breake and cast awayne the same
 Images out of the churche. Ve-
 rely we commend thy zeele, that
 thou wouldest haue no man to
 worship that is made with han-
 des, but yet we thynke (Note
 good Reader, & this Pope doeth
 not plainli affirme by the auctho-
 rite of Gods worde, that Ima-
 ges oughte not to be destroyed,
 but only bringeth forth his own
 thinking) we think, saith he, that
 thou oughtest not to haue brokē
 those Images . For the picture
 vnto this ende is sette vp in the
 Churches , that suche as be vn-
 learned, shoulde at the leaste by
 seynge and beholdynge those I-
 mages, rede on the walles, that
 as they are not abell to rede on bo-
 okes. &c. Lib. vii. epist. C. ix.

Both Epiphanius and s. Austen
 subzeth amōg heretiks a certein
 C. i. wo-

Pope Gres-
 gores dis-
 uinite.

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woman called Marcella, whiche
worshipped the Images of Je-
sus, of Paule &c. and offered en-
cense vnto them. Here both pope
Gregori the firste with the con-
sent of Epiphanius and S. Austen
condemning the iudgements of
Pope Gregori the third, concer-
ninge the worshipping of Ima-
ges. Where is now the spirit of all
vnto become, wherof these holy
fathers bragge so greatly? Pope
Stephen the .iij. decreed
that images should not onely be
had in Churches, but they also
should be venerated. In the yere of Co-
stantinople the .xv. Sige. pla. sept.
Pope Leo the .ij. Pope Iohn the .x.
the tenth, pope Adrian the firste
with other, made also decrees for
the establishment of Images in
Churches, as witnesseth
H. D. volatow

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vola pla Sig. Sibel paulus Aemil
 lilus. & ~~scripsit~~ ~~sub~~ ~~disquisitione~~
 A certain wicked woman Em
 presse of Grece called Irene at the
 request of Pope Theodoris ga
 thered together at the citie Nice
 a swarme of Bishoppes; to the
 numbre, as they write, of iii. C. &
 l. In the whiche counsell it was
 also decreed, that images should
 be had in Churches. Aboute the
 yere of our Lorde. vii. C. lxxv.
 Blondis plat. Eutropius. polido.
 by pantiar. & c. But this decre lasted
 not longe. For the Emperour
 of Constantine the fyfte by sonne,
 seeinge the great abhominatiou
 that came by Images, so soone
 as he came to rule, brake that de
 crete, and made a streighte lawe
 foraynste the hawng of ima
 ges in places; where Christen
 menne come together to praye.
 C. ii. But

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But þ wicked woman his mother afterward thozow the crafty counsel of the bloudy Papiſts found the meanes to appzehend her ſonne, to depriue him of his Empire, to put out his eies, and miſerably to caſte him into priſon, where he moſt dolefully died. Vnnaturall monſture. Afterwarde this donghill of Idolatry and ſuperſtitton, ſet vp again her Idols and inawomets. But when Nicephorus came to the Empire, he did not only put her downe, caſt her into priſone where ſhe moſt miſerably died, but he alſo deſtroied all her popettes, ſuffering no Images to remaine in the temples, whiche he order al the Emperors of Grece ag obſerned euer after, as hiſtozies make mencion, except one Theodoris Laſcaris, whiche at a certaint

A reward
worthy ſu:
che a blou:
by beaſt.

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tain counsel holden at Lugdun
agreed to the bishop of Rome in
admittinge Images. But hys
subjects therfore depriued him
both of his empire and dignitie.

Certayne godlye Ciuile
lawes against the hauiing of I-
mages in Churches, with the aduise
and consent of diuers godly
learned men.



So the third Em-
peroure of Grece
assebled together
at Bizans thre hū-
dred and thyrtye
godly learned bi-
shops, which with one consente
agreable to the word of God de-
creed with thassent of the empe-
rour and of the nobilitie, that al
Images shuld be taken oute of

C iii.

Chur

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Churches, and burnt openlie.

Moreover the Emperour hymself at Constantinople threw out of the temples all the Images of angels, martires, virgins, saintes, yea and of Christ, and burnt them in the open market, and made a law, that who so ever resisted his proceedinges in this behalf, he should suffer death. In yere of our Lord. m.c. lxxviii. Blondus. Europius. plat. &c.

Constantine the Emperour

Constantine the Emperour kept a counsel at Constantinople, in the which were presente a great number of godly Bishops and other learned men, wher it was likewise decreed, that images should be cast out of churches and by no meanes be suffered in such places, as christen men resort unto for to praye unto their Lord god. In the yere, &c. viii.

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xxxix. Siges. p. Emilius. pant. &c.
 Sabanus king of the Bulgarias
 made also the like lawe in his
 realme for the abolishment of
 Images oute of Churches. In
 the yere of oure Lord. vii. c. lxx.
 Sabel. pantal.

kinge Sa-
 banus.

Philippe the Emperoure like-
 wise made a streighte lawe for
 the abolishinge of Images. In
 the yere of our Lord. vii. c. xlv.
 Sabe. Paulus Diaconus.

Philip the
 Emperours

The noble and godly Empe-
 rours Valles and Theodosius
 made a lawe that no man should
 make or cause to be made anye
 image of oure sauoure Christ,
 neither by painting, nor by gra-
 uing, nor yet by any other way:
 but that wheresoeuer any suche
 Image should be found, it should
 bitterlye be taken away, and de-
 stroied. And who so ever would
 C iii. attempte

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attempte to doe contrary to this
they? acte, they appoynted
certeine greuous punishmentes
to be executed vpon the trans-
gressours and breakers thereof
as a lawe grounded bothe vpon
the worde of God, and vpon the
Decrees and constitutions of
the most worthy auncient Em-
perours and reuerende Bishop-
pes. Petrus Crinitus, lib. ix. de
Honestâ disciplina.

The coun-
sell Aga-
thenſe.

The Counsell Agathenſe made
a decree, that there should be no
pictures in Churches, and that
nothing should be painted on the
wales of Churches, that is hono-
red and worshipped. In the yere
Ac. iiii. C. lxxx. lib. concil. Durand.

The coun-
sell Cole-
tane.

The Conncell Tolitane the
twelfth holden in Spaine made
constitutions bothe againſte I-
mages and againſt the worſhip-
pers

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pers of images. In the yere. 4c.
 ii. C. xij. Chro. Concil.

The Counsell Elibertine like-
 wise holden in Spaine decreed,
 that all pictures should be hadde
 out of churches, & that nothyng
 that is honoured or worshypped
 shoulde be painted on the church
 walles. In the yeare of oure
 Lord. iij. C. xlv. Isidorus. Tom. i.
 Concil.

The coun-
 sell Eliber-
 tine.

The holye Byshoppe Epipha-
 sius commynge into a Churche
 to praye, sawe a bayle there han-
 dyng, wherein was paynted
 the Image of Christe, or of some
 Sanct. So soone as he sawe it,
 he cutte the Image awaye, and
 sayde, that it is contrarie to
 the auctoritie of the holy Scri-
 ptures to have the Image of a
 man in the church of Christ.
 Hieronimus.

Epipha-
 sius.

The

The Epistle whiche the
 aforesaid holy and godly learned
 Bishoppe Epiphanius wrote
 this matter unto John Bishop
 of Hierusalem in the Greke
 tongue. Hierome transla-
 ted into Latin, and the
 wordes are these in
 Englishe.



When we wet for
 together unto the
 holy place, which
 is called Berthe
 that wee shoul
 make there a co-
 lection (for the poore) according
 to the custome of christes churche
 and came unto a village, which
 is called Anablatha, & as I pa-
 sed by sawe there a candle bu-
 rning, I demaunded what place
 it was, and what I had learned

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that it was a church, I entred
 into it for to pray, where I found
 a bayle hanginge on the dore of
 the same church. Died and passi-
 oned, and hauing an Image as it
 were of Christ, or of some saint.
 For I do not well remembre
 whose image it was. Therefore
 when I sawe this in the church
 of Christ, contrarie to the autho-
 ritye of the scriptures, that the
 image of a man did hange there,
 which cutte it a way, and gaue rather
 counsell to the keepers of the same
 place, that they should lappe and
 surpe some pore dead man in it.
 But they murmured at the mat-
 ter, and said: If he would cut it,
 which were convenient, that he should
 put a nother bayle in the steade
 of thother. Whiche thinge when
 I sawe hard, I promised that I would
 write them one, and sende it vnto
 them

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them out of hande. But whyle
sought to sende a good bayle fo
thether, I haue made some de
lay in the matter. For I thought
I should haue had one sent but
me from Cyprus. But now haue
I sent suche as I could get: and
I praye thee, that thou wilt com
maunde the Puestes of the same
place to receaue the bayle of th
bunger, that we haue sente, and
to geue commaundement, that
from hensforthe no suche bayles
be hanged vp in the Church of
Christe as be contrarpe to our
religion.

Here thys mooste godly Wyld
shoppe wyth manyfest, playned
and euident woordes pronounceth
and declareth, that it is a
gaynst the holy Scripture and A
once Religion, that the Image of
of Christe shoulde be had in the
temple

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e temples of the Christiāns, so farre
 for it of, that the Images of anye
 Deuoutnes ought to be placed in the.
 gh therof may we easly gather, that
 nt Hierome also and all the other
 au godlye Byschoppes whiche were
 and bothe before and in his time dyd
 congree in this point with Epipha-
 mius, that the images of Christ &
 th of the sauietes are by no meanes
 and to be suffered in the Churches of
 the Christians. For in the tyme of
 Hierome, and certein yeres af-
 e after him, we do not rede that any
 our Bishoppe beyng of a so wond and
 perfect iudgement could euer a-
 Bynde that images shoulde be pla-
 yned in the temples of such as pro-
 unesse Christ.

is a The godly learned Bishoppe Athanasius.
 and Athanasius proueth euidentlye
 age against all Imagemongers, that
 i ther may learne to knowe God
 better

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better by liuing creatures, whether they be resonable or unreasonable, than by dead stockes and stones. Athanasius aduers⁹ Gentes.

Lactantius

The great & ancient Clarke Lactantius saith, that God cannot be truly worshipped in that place, where an Image is. Lib. de origine erroris. ii. capit. xix. Again, if your saintes be in heauen, if the holy mother of Christ be in heauen: why do ye not lift vp your eyes vnto heauen? Why doe ye rather looke vnto walles and vnto stockes, than vnto that place, wher ye beleue that they are? What meane the temples, the tabernacles, yea to be short, what meane those Images? Lib. ii. capit. ii. de origine erroris.

S. Austen.

S. Austen saith, that it is abominacion & plain sacrilege

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if any man put in the church an
 Image of God the father sit-
 ting on his seate. Lib. de ide et
 Symbolo. Thā are the papistes
 abhominable and commit sacri-
 lege. For so do they set forth the
 Image of God the father most
 blasphemously in all their chur-
 ches, painting him with an olde
 withered face and an aunciente
 white beard, contrary to the na-
 ture of God and the truth of hys
 holy worde, which saith, to who
 wil ye make God like: Or what
 Image will ye set vp vnto hym:
 Shall the keruer make hym a
 kerued Image: And shall the
 goldsmith couer him with gold,
 or caste him into a fornace of syl-
 uer plates: &c. Esaias, Cap. xl.

Eusebius wryteth, that the vse
 of Images came from the hea-
 then vnto vs. Eccle. hist, Lib. vii.
 capit

Eusebius.

lib. vii.

capit. xiiii. And not withoute
cause. For althoughe in the old
testament there were many ho-
ly Patriarches, iudges, kinges,
priestes, prophets, martirs, ma-
trones, widowes and virgines
yet rede we not, that there were
anye Images made of them, or
set in places, where the people
of God cam together for to pray.
And the Jewes were at y^e time
the peculiare people of God.
They remembred the manifold
cōmaundements of God conce-
ninge the not makinge and no
worshipping Images, and there-
fore coulde they not abide Ima-
ges. Againe in the Primatiue
churche no Images were suffe-
red in christen mennes temples
and Oratories, as we may see by
the historie of Epiphanius, which
did not onelye cutte the Images
tha

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that hanged in the Church, but
he also affirmed, that it is cōtra-
rye to the Chzisten religion to
haue the Image of anye man in
the Church of Chzist.

Erasmus Roterodame a moste Erasmus
diligent searcher of antiquities, Roterod.
writeth, that vnto the time of .S.
Hierome there were men of an
approued and sounde Religion,
which coulde not abide anye I-
mage in the Churches, neither
painted, noz grauen, noz yet wo-
uen, no, not so muche as the I-
mage of Chzist Eras. in catechesi.
S. Hierome liued in the yere of
our Lord. iii. C. lxxvii.

Cornelius Agrippa writeth of
Images on this manuer. The
ungodlines and folishnes of the
Egyptians cōcerning Images,
was wonderfull. And from them
came the like fondnesse vnto all

D.i. naci

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naciōs, with corrupt blage and
falle Religion of the Heathen,
whan they began to be conuer-
ted vnto the faith of Chziſte, in-
fected oure Religion alſo, and
brought into our Church Idols
and mabomets, with manye pō-
pous barren ceremonies, of the
which thoſe aunciente and true
Chriſtians knewe nothyng at
all. Hereof came it to paſſe, that
we broughte into oure temples
the dum images of our ſaintes,
and ſet them on Gods altars w
greate ſolemnitie, honoz & wor-
ſhip. And where we thinck it an
vniſemely thing for man, which
is the true Image of God, to
com bp, euē their place we dead
Idolles, and to them we make
curteſy, to them we geue kiſſes
to them we offer, to thē we geue
giſtes, & hang bp precious iew
els, to them we apply miracles

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we bie pardōs, to them we goe a
 Pilgrimage, to theim we make
 bowes, to theim we geue wor-
 ship, and do al the honoure that
 can be deuised. And yet cā it not
 be expressed, into how great su-
 perstition, I wil not sai, I dola-
 try, the rude & vnlearned people
 do fal thozow Images, the pre-
 stes wincking at the matter, for
 asinuch as hereof they haue no
 small lucre and aduantage.
 And here thei defēd them selues
 w the words of Gregory, which
 saith, ꝑ images are the bookes of
 the rascal & common people, for
 suche to remember thynges by,
 and to read in, as haue no lear-
 nyng. that whan they se them,
 they may be allured to remēber
 & consider god. But these be the
 fonde fantasies of Gregory go-
 ing aboute to excuse the matter,
 D.ii, al though

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although in dede that holy man,
alloweth Images and not the
worshippinge of them, but the
commaundemēt of God, which
plainlye forbiddeth Images, is
far otherwise. For it becometh
not vs to learn of the forbidden
boke of Images, but of the boke
of God, which is the boke of the
scriptures. Wherefore that de-
sireth to know God, let hym not
seeke it of the Images of payn-
ters and karuers, but, as Ihon
saithe, let him searche the scrip-
tures, whiche beare witnesse of
him. And they that can not rede,
let them heare the woorde of the
Scripture. For their faith, (as
Paule saith) cometh by hea-
ring. And Christ saith in Ihon,
my shepe heare my voice. Again
if (as Christ saith) no man can
come to him, excepte the Father
draweth

Ihon. 5.

Rom. 10.

Ihon. 10.
Ihon.

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draweth him, and no manne can come to the father, but by Christ alone, whye take we awaye the glozpe from God, and geue it to pictures & Images, as though they were able to bring vs vnto the right knowledge of God: &c.

Of churchyardes.

Pope Calixte the first ordai- Churches
yardes.
ned first of al the churchyardes, and the hallowinge of the same. In the yere of our lord. ii. c. xliii, Plat. Sabel. Massæus. Pantal.

Pope Dionyse deuided the parishes with their Churches and churchyards, and commaunded that euery Bishop should be content with the limites of his own diocesse, and euery prieste with the boundes of his owne parish. In the yere. &c. ii. c. lxxiii. fas. temp. Volat. Pol. Concil. &c.

Of Sanctuaries.

D. lli,

Pope

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**Sanctua-
ries.**

Pope Boniface the fiste instituted, that all suche offendours as flee vnto Churches for succoure, shoulde not violentlye be plucked from thence, but suffered there to remain quietly. In the yere. .xc.vi.c.xxi Sigebr. Sabel. Volat. Plat. fas. temp. D. Barns.

Of diuine seruice, as they call it, Mattens Prime and houres, Cuenlonge. &c.

Seruice.

Pope Sabiniane decreed firste, that the people shuld be assembled together to here the deuine seruice at certain houres of the day by ringing of belles. In the yere. .xc.vi.c.vii. Volat. fas. temp. Chro. Pla. Po. D. Barns.

**An order
taken for
seruice.**

Pope Damasus at the instace of the emperour Theodosius commaunded S. Hierome to take an order for y^e seruice to be bled

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in Churches, and to appoynte
what prayers shuld be saide on
euery day, that there myghte be
an vniiformitie in the seruyce.

Which thinge S. Hierome dyd
withall diligence, in so muche
that he appoynted what praier
and how many Psalmes shuld
be said euerye daye in the weeke.
Whan he had finished the ser-
uice, he sent it vnto pope Dama-
sus, which did rightwell allowe
it, & comaunded that al chirches
shuld vse y^e order, & none other.
For befoze y^e time euery church
had such prayers appoynted, as
were thought by y^e elders therof
most mete for y^e congregacion, &
serued best for the present time.

In the. xc. iii. c. lxx. Guil. Duran.

Pope Gregory y^e first brought
in Deus in adiutorium, &c. And
ordained it to be saide befoze e-
uerye houre at seruice.

Deus in
adiutorio.

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In the yere of oure Lorde .v. C.
lxxxiiii. Plat. Pol.

Gloriapa-
tri.

Doope Damasus thozowe the
counsell of S. Hierome appoy-
ned, that Gloria patri, whiche, as
they wryte, was made at the cou-
sel of Nice, should be saide at the
end of euery psalm. In the yere
of our Lorde .iii. C. lxx. Volat, Si-
ged. Pol. Pantal.

Psalmes.
Lessons.

Dope Gregory the seuēth or-
dained, that from Easter daye
vnto the Saterdaye before the
feast of the Trinitie there shuld
be saide at Mattens but thre
psalmes and .iii. lessons. In the
yeare of our Lorde .M. lxxiiii.
Some wryte the contrarpe, and
ascribe it to Alcuinus, whiche
was scolemaster to Charles the
great. Guil. Durand, Chro.

Legends.

The Legendes of Saynctes
were made by Paulus Diaconus,
and

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and by Ifuardus a monke at the
desire of Charles the greate. In
the yeare. xc. viii. C. fas. temp. pol.

Pope Gregory the firste and
Pope Gelasius brought in the res **Respondes**
ponds and collectes, that be said **Collectes.**
at mattenis. Guil. Durand.

Pope Damasus added the him- **Himnes**
nes, whereof he him selfe made
part, and the residue were made
by S. Hylary, S. Ambrose, and o-
ther. Guil. Durand.

Pope Gregory the first deu- **Anthem**
sed the Anthemes. Durand.

Pope Damasus ordained, that
the quier beinge deuided into. ii. **Chorder of**
partes. they shuld sing one verse **the quire.**
on the one side, and another on
thoother side. In the yeare of our
Lorde. iii. C. lxx. Sigeb. Durand.
Pol. Pantal.

Pope Alexander the seconde
com-

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commaunded, y^e Alleluya should
not be said nor song in the chy-
ches frō Septuagesima vnto Ea-
ster euē, but in the stead of that,

Laus tibi. Laus tibi domine. In y^eere. &c.
M. lxxii. Nancletus. D. Barns.

The same commaundement
gaue pope Telephorus also, as
Durand writeth. Rat. di.

**Te deum
forbidden.**

Pope Innocent the thirde or-
dained, that whan so euer y^e vir-
gin Mary, or the holy ghost, or
Saint Crosse is serued on the
workinge daies, Tedeum shall
not be sayde at Mattens, nor
Gloria in excelsis and the Crede
at Masse. In the yeare of oure
Lord. M. ii. C. iiii. Guil. Durād.

**Singinge
daye and
night.**

Pope Pontianus ordained, y^e
the Psalmes shuld be song tho-
row out all churches bothe day
and night. In the yeare of oure
Lord. ii. C. lxx, fas. temp.

Pope

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Pope Pelagius the first com-
maunded the first of al. y^e priestes
shuld say mattes of the day dai-
lye. In the yere of æc. v. c. liiii.
Grat. Plat. Chro. Pol.

Mattes of
the day.

Pope Vrbane the second orde-
ned likewise, that prestes shuld
say euery day our Ladies mat-
tens openly in the Church. In
the yere of our Lord. M. lxxviij
Sabel. Ioannes Stella. Naclerus
Pol. Guil. Durand.

Mattes of
our Lady.

Pope Leo ordained, that in
Septuagesima and Quadregesima
and aduent, Alleluya should not
be songe, nor Gloria in excelsis.
Guil. Durand.

Alleluya.

Saint Ambrose and **Sainte** Te deum
Austen made Te deum, as they
wyght. Catalog. Sanct. Specul.
eccles.

Te deum
made.

Pope Leo the ninth made cer-
tain songs of the saints. In the
yere

Saintes
seruice.

The Relikes of Rome.

Salve regina. yere of our Lorde. M.clix. Sigeb.
Pope Gregory the ninthe ordeined Salueregina to be songe in Churches withall solemnitie. In the yere of our Lord. M.ii.c.xlv. Blondus. Krantz. The maker of this Anthem was one Peter byshop of Cōpostella. G. Durand.

Sancti spiritus. Pope Syluester the second being bishoppe of Rome, a certaine King of Fraunce, called Roberte made this sequence, Sancti spiritus afflit nobis gratia. And thys himne, Chorus nouæ Hierusalem. In the yere of our Lord, M.iii. G. Dur. Antoni.

Chorus nouæ. Pope Leo the fourthe made these Collectes. Deus qui beatum petrum, &c. & Deus cuius dextra, &c. G. Durand.

Deus qui. Pope Paule the firste deuised the seruice for Lent. In the yere of oure Lorde. vii. c. lii. Chro.

Pope

The Relikes of Rome.

Pope Gregory the first ordained the Letany of Saints with Ora pro nobis, which is song on Saint Markes day against the swellinge and chincoughe, and commaunded that it shoulde bee songe thoroowe out al the world. In the yere. M.C.C.C.LXXXI . Vola. Plat. Durand. D. Barns.

Letanye of
Saintes.

Pope Leo the first beinge byshop of Rome, or as some wyte, Pope Hilary bearing rule, Mamertus Claudius Bishop of Vienna inuented firste of all those iii. Rogacion daies that are before the feast of Christes ascension, and made the Letanies that are song about the streates and fieldes on those daies. In the yere of oure Lorde. M.C.C.LII . Plat. Massæus. Pol. Pantal.

Letanye of
the gange
daies.

Pope Liberius instituted, that there should be continuall going on

Processions
for Warre.

The Relikes of Rome.

on processions for warre, for famine, for Pestilence, for rayne, for drought, and for suche other aduersities, as we be alwayes in daunger of, that by supplications, prayers, and fastings we might escape them. In the yere of oure Lorde .iii. C. lii. Guil Durand.

**Sundaye
processions.**

Pope Agapetus appoynted people to goe procession on the Sondaies. In the yere. .cc. v. c. xxv. Volat. Plat. Pet. de. nat. fal temp. Pol. D. Barns.

**Diriges &
Masses of
Requiem**

Pope Pelagius the firste ordained funerall requies or diriges with Masses of Requiem to be song for y^e dead. In the .cc. v. c. liii. Grat. Plat. Pol.

Burialles.

Pope Benet the third ordained that the cleargy shoulde be present at the buriall of the Bishops, and sing dirige for the soules

The Relikes of Rome.

fa- soules, and that the bishopps like
ne, wise shuld be presente at the bu-
her, riall of the cleargy, and sing di-
pes, tige also for their soules. In the
ra, peare of our Lozde. viii. C. lxiij.
we Platina Chro.

ere A certain man called Hermā
uil, made theese Sequences, Rex
ed, omnipotens, &c. Aue Maria, &c.
the, and theese Anthemes Alma re-
b. c. demptoris mater, &c. and Simon
fal, Bariona, &c. guil. Durand,

Theodosius Bishop of Aure-
lia made gloria laus, and Ludo-
e of, uicus the Emperoure Carolus
2 di, Magnus Sonne commaunded
iem, that it shoud be song on Palme
e. f. Sondaye, at the end of the pro-
cession in some hye and solemne
place. Chro. guil. Durand, Nau-
ge b, clerus.

e B, Alcuinus scolemaster to Carol⁹
the, Mag-

Rex om-
nipotens.

Alma re-
dempto-
ris. &c.

Gloria
laus.

Servatce of
p Trinitie

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Magnus made the seruice of the
Trinitie. Guil. Durand.

Seruise of
Corpus
Christi.

Thomas of Aquine the blacke
frier made the seruice for y^e feast
of Corpus Christi. In the yeare
of our Lord. M. ii. C. lxx. Plati,
Pettus de natalibus.

Stirps Ies
se.

Fulbertus a bishop made these
Respondes, Stirps Iesse, and So
lem iustitiæ. G. Durand.

Quicunq;
vult.

Athanasius bishop of Alexan
dria made the crede, Quicunque
vult saluus esse, fas. temp.

S. Lamberts
seruice.

Stephẽ bishop of Leodia made
the seruice of S. Lambert wyth
the note also, and the seruice of
the inuencion of S. Stephen. In
the yeare of our Lord. ix. C. xiii
fas. temp.

Sanctus
deus.

Sanctus
fortis. &c.

This responce, Sanctus deus,
Sanctus fortis. &c. which is song
in the church on good Fridaye, a
certaine childe made, and gaue
com-

The Relikes of Rome.

commaundement that it should
be songe, and it was afterward
confirmed in the counsell Calce-
donense, aboute the yeare of our
Lorde. iiii. C. xliii. fol. tem.

Petronius Bisshoppe of Bono-
nie made the booke called Vitas Vitas pa-
trum, fol. temp. trum.

Petrus Heremita a frenche-
man of the Citie of Almias, fyrste Beades.
of all deuised Beades to say La-
dies Psalters on. In the yere ac.
M. cc. Chro. Pol.

In the counsell Tholetane and Cathedral
Gerundenense it was decreed Church.
that, that order of the Masse and
of other diuine seruice wyth the
ministration of the sacramentes,
that is obserued in the cathedrall
Church, should be kept likewise
in all other Churches of the same
diocesse. Concil. Durand.

In the counsell Girundenense Pater no-
ster.
E. j. it

The relikes of Rome.

it was decreed that the Pater noster shuld be said euery Day, after Mattens and Euen song be ended. lib. concil.

Pope Iohn the. xxiij. ordeined that after Euen song be done the Bell shoulde be tolled thise, and that then euery mā and woman shoulde streightwayes fall vpon theyr knees, and sai the Aue Maria. In the yere. 2c. M. iij. C. xviij.

Pardoned
Prisoners.

Pope Clement the fourth at the Desyre of Lewis King of Fraunce graunted thre yeres of pardon to all such as shoulde devoutly say these Prisons followinge:

Benedictum sit dulce nomen domini nostri Iesu Christi, & gloriosissimæ virginis Mariæ matris eius in æternum & vltra. Amen. Nos cum prole pia, benedicat virgo

The Relikes of Rome.

go Maria. A M E N. whiche
 is thus Englyshed. Blessed be
 the swete name of our Lord Je-
 sus Christe, and of the moost glo-
 rious vigrine Marye his mother
 for euer and euer. So be it. The
 vigrine Marye with her godlye
 childe blesse vs. So be it. *al.
 temp.*

Of plaine song, pricke song
 Descant. &c.



Vido Aretinus di-
 uysed firste of all
 these fyre notes,
 vt, re, my, fa, sol, la, *Notes.*
 In the yere of our
 Lord. M.ii. C.iiij.

Christianus Massæus.

Pope Gelasius, pope Gregori *Plaine
 songe.*
 the fyyste, sainte Ambrose wyth
 other, broughte fyyste of all the
 plaine Songe into Churches.

E.ij. Antos

The Relikes of Rome.

Antoninus. Guil. Durand.

Prick song.
Descant.
Organs
playing.

Dope Vitaliane beyng a lusty
Singer and freshe couragious
Musition himselfe, brought into
the Churche pricksonge, descant,
and all kynde of swete and plea-
saunt melodie. And because no-
thinge shoulde wante to the de-
lectation of vaine, folishe and idle
eares, he ioyned the Orgāns to the
Musick. Thus was Paules pre-
ching and Peters prayinge tur-
ned into bayne synging, and chi-
dishe playing vnto the great losse
of tyme, and the vtter vndoynge
of Christen mennes Soules
whiche liue not by syngynge and
playing, but by euery worde that
cometh out of the mouth of God.

Deut. vi.
Wath. iiii.

In the yeare of our Lorde. vij. C.

lxiij. Platina. Chro. Volat.

Polido. Doct. Barns.

Pantal.

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Of singing in the Church,
the iudgement of diuers
learned men.



Franciscus Petrar-
cha in his booke De
remediis vtriusq;
fortunæ. Declareth
that S. Athanasius
did vtterly forbid

Francisc⁹
Petrarcha

synging to be vsed in the Church
at seruice tyme, because (saith he)
he would put a waie all lightnes
and vanite, whiche by the reason
of singing doeth often times arise
in the mindes both of the singers
and of the hearers.

S. Athana-
sius.

S Hierome reproveth not on-
ly the lewde fashions of the syn-
gynge men in hys tyme, but also
their maner of syngynge, whan
notwithstandyng if the synging
vsed in his time were compared
wyth the mpyled Musicke, that

S. Hierome

E.iiij.

nowe

The Relikes of Rome.

nowe beareth chiefe rule in churches, it mighte seme very graue, sober, modest and tollerable, and ouer so lighte, vaine, mad and folishe, that Hickscorner himselfe could not deuise a more waston and trifelyng pastime. We ought saieyth Saint. Hierome, to synge to make melodye, and to praisse the Lorde rather in minde then in voice. And this is it that is sayde, synginge and makynge melodie to the Lord in your heartes. Let yonge menne, saieyth he, heare these thinges, yea let them heare, whose office it is to synge in the Church, that they muste synge to God, not in the voice, but in the heart, neyther muste they throte be annointed after the manner of Gameplayers with sweet oylmentes. that in the Church synging more fitte for gamepla

The Relikes of Rome.

res should be heard, but in feare;
in woork, in knowledge of the
scriptures ought they to sing vn-
to the lord. Let y^e voice of the sin-
ger so sing, y^e not the voice of him
that singeth, but the words y^e are
red, may delight. In epi ad Ephc.

There is a godlye Distichon
fethered on s. Hierome, which, be-
cause it apperteineth to our mat-
ter, I thinke it convenient also in
this place to alleage.

Non vox sed votum, non cordula
musica, sed cor,

Non clauis sed manus cantat in
maure Dei.

That is to say. Not y^e voice but the
desire, not the musical instrument,
but y^e herte. Not the crier but the
louer singeth in the eare of God.

S. Iohn Chrysostome also writ-
teth on this maner: It is y^e dutie
of a deuout mind to pray to God

E. iiii.

not

Chryl-
stome.

The Reliques of Rome.

not wyth the voyce, or wyth the
sound of the voyce, but with the
devotion of the minde, and with
the faith of the heart. Againe he
sayeth, the cryinge of the voyce is
not the worke in prayer to God,
whom we knowe, that he behol-
deth the secretes of the herte, but
the cryinge of faith, and the devo-
tion of a godlye and pure minde.
Wherefore the best waie to praye,
is to praie with the hert, mynde,
spirite, soule and inwarde man.
Hom. xliiii. de Ioan. & Pau. festo
S. Cyprian that blessed martir
saith, that God is not the hearer
of the voice, but of y^e hert, neither
is he to be admonyshed wyth ex-
clamations and outcries, which
seeth the thoughtes, as the Lord
proueth and saith: What do ye
thinke wickednes in your heart?
And in another place: At congrega-
gati-

Myght vse
of praying.

Cypriane.

The Reljkes of Rome.

tions shall knowe, that I am the
searcher of the raynes and herte,
that is to say, of the inward mā.
Cyprianus in orat. dom.

S. Ambrose also sayethe, It is *Ambrose.*
without doubt a great incredu-
lite and vnfaithfulnes to thynke
thus of the powre of God, that
thou canste not be heard, excepte
thou criest oute. Let thy woorke
crie, let thy faith cry, let thy mind
cry, let thy passions & sufferynge
cry, let thy blod, as the blod of ho-
ly Abell cry, wherof God said to
Cain: The voice of thy brothers
blod cri vnto me. For he hereth in
secret, which maketh cleane in se-
cret. We can not heare man ex-
cept he speaketh vnto vs, but, vn-
to God, not wordes but though-
tes do speake. lib. Cain & Abel.

S. Gregori did greatly disalowe
certein Deacons at Rome in his
time

Gregory.

The Relikes of Rome

time, which whan they ought by
their offyce to haue geuen theyr
mind to the preaching of the gos-
pell and to the prouision making
for the poore, set all theyr pleasure
on pleasaunt singing, not caryng
how they liue afore God, so that
wth their voices they might please
the world. He was therefore com-
pelled to make a decree, y^e al such
as be in the holy ministery shuld
from thēreforth vnder the paine
of excommunicatiō geue their min-
des nomore to synginge, but ap-
plye them selves vnto the studies
of the holy scriptures, & to the re-
ding of y^e gospel. can. In l. dist. 92.

Undoubtedly, saith S. Gre-
gori, true prayer consisteth not in
the voice of the mouth, but in the
thoughtes of the heart. For our
wordes do not make the voyces
the pithier & of the greater force

to

The Relikes of Rome.

to come vnto the mooste secrete
eares of God, but our desyre and
affections. Therefore saith the
Lorde in the gospel. Enter into
thy closet, and spare the doore. He
spareth the doore and prayeth in
his closet, which holdeth his pece
with his mouth, & powreth oute
the affection of his mynde in the
sighte of God aboue. Moral. lib.
xxii. cap. xviii.

Math. vi.

S. Austen would that the com-
mon prayer in Churches shoulde
be so distinctly & plainly set forth,
that the people which are present
might perfectly understāde them
and say Amen. li. de catechi. rud.

Austen.

The emperor Iustiniane made
a lawe, that all Byschoppes and
Priestes bothe in the tyme of di-
uine seruice and also in the mini-
stration of the holy Sacramen-
tes shoulde with so open and clere
voice

Justinian
the Empe-
rour.

The Relikes of Rome.

1. Cor. xiiii.

Roma. x.

voice pronouce all thinges in the
tonge that the people vnderstād
that they myghte thereby be the
better edyfied, & also be the more
feruently stirred vnto deuocion
and prayinge to God. For (saith
he) so doth the holy Apostle teche
in the firste Epistle to the Corin-
thians, sayinge : If thou geuest
thankes onely in the spirite, that
is to say, in an vnkno wen tonge,
howe shall he that occuppe the
roome of the vnlerned, saye, A-
men, at thy thankes geuyng, se-
yng he vnderstondeth not, what
thou saiest. Thou verely geuest
thankes wel, but the other is not
edified. And againe in the epistle
to the Romans he saith on thys
maner: To beleue with the herte
iustifieth, and to knowledg with
the mouthe makethe a man save.
In consyderation wherof, saith
that

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that godly Emperour, it is con-
 uenient, that among other pray-
 ers those thinges also, which are
 saide in the holy oblation, that is
 to saye, in the ministration of the
 Lordes supper or holy communi-
 on, be vttered and spoken with a
 lowde voice of the deuoute By-
 shoppes and priestes to our Lord
 Jesu Christe one God wyth the
 father and the holy Ghost, wyl-
 luyng them to knowe, that yf they
 neglect any of these thinges, they
 shall not only geue accompt ther-
 of in the dreadfull iudgment of the
 great God and our Sauour Je-
 su Christe, but wee also haupnge
 knowledg hereof, wyl not be
 content nor leaue the thinges vn-
 reuenged. In constitutione Au-
 thentic. C. xliij.

Guillielmus Durandus saith, Durandus
 that the vse of syngynge was or-
 dained

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ordeyned for carnall and fleshlye
menne, and not for spiritual and
godly mynded men. Rat. di.

**Polidore
Vergile.**

Polidorius Vergilius in hys
syxt booke and second chapter De
inuentoribus rerum writeth on
this maner: Howe greatlye that
ordinaunce of syngynge brought
into the churche by Pope Dama-
sus and S. Ambrose, began euen
in those dayes to be profitable, I.
Austen declareth euidently in the
booke of his confessions, where he
areth forgivenes of God because
he hadde geuen more hede to the
syngynge than to the weyghtye
matter of the holye wordes. But
nowe a dayes, saith he, it appe-
reth euidentlye, that it is muche
lesse profitable for our comen
wealth, seying our syngers make
such a chattering charme in the
tēples, that nothing can be heard
but

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bnt the voice, & they that are pre-
 sent (there are present so mani as
 are in the citie) beyng cōtēt with
 such a noise as Delight their eres
 care nothing at al for the vertue,
 pithe & strēgth of the words. So
 that now it is come to this point,
 that wth the comē sort of people, all
 the worshipping of god semeth to
 be set in these singers, althoughe
 generalli there is no kind of peo-
 ple moze light nor more leud. And
 yet the greater part of the people
 for to heare thē boing, bleating &
 yelling flock into the churches as
 into a cōmō game place, thei hyre
 thē wth money, they cherishe & feede
 thē, yea to be short, they think thē
 alone to be the ornāmētes & preci-
 ous iewels of Gods house. &c.
 Wherfore about doubt it wer bet-
 ter for religion to caste out of the
 Churches suche chattering and
 iang-

The Relikes of Rome.

ianglynge Iayes, or els so to appoynte theym, that whan they synge, they should rather reherse the songes after the maner of such as reade, than folowe the fashion of chattering charmers, whiche thinge Saincte Austen in his aforesaide boke doth witnesse that S. Athanasius Bisshoppe of Alexandria dyd in his diocesse, and he commendeth hym greatly for it. lib. vi. cap. ii.

Cornelius Agrippa writeth of syngeynge in Churches on thys maner. Athanasius dyd forbydde syngeynge in his churches because of the vanytie thereof, but Ambrose as one more desyrous of ceremonies and pope, ordayned the vse of syngeynge & making melodie in Churches.

The Relikes of Rome.

Of the Masse and of all
the parties thereof.

Pope Celestinus the first ordained, that the priest should say the Psalm that beginneth Iudica me deus, when he putteth on his clothes & reuesteth him self to Masse. In the yeare of our Lord. iiii. c. xxvi. Plat. Po. Doct. Barns. Pant. functius. fasci. tempo. &c. Christianus Massæus wryteth, that the aforesaid Pope instituted, that the priest should say the whole psalter euery day before he go to masse. But now saith he, the prestes say but this one Psalm, Iudica me deus, &c. their deuotion is waxed so cold.

Lib. xi.

Pope Damasus the firste de- **Confiteor**
f. i. **creed**

Chinttoite
Iudica me
deus.

The Relikes of Rome.

decreed, that the priest standing before the altare should saye the Confiteor and make his confession to God, to our Ladye, to all Saints & vobis, before he presume to go to the altare. In the yere. *Æ. iii. c. lxxiii.* Platina. poly. D. Barnes. &c. Some attribute this inuencion to pope Pontiane some to pope Urban.

The office
of the
masse.

Pope Gregory the first instituted the office of the Masse. In the yere of our Lord. *v. c. lxxxviii.* plat. pol. Pant.

The kyrie.

Pope Gregory also ordained the Kyrie about the same time, and appoynted that it should be songe nine times openlye of the cleargye onlye at Masse, which before at the commaundement of Pope Silvester was songe of the Cleargye and people together. plat, Durand, Doctor Barn

Panta

The Relikes of Romē.

Pantal. It semeth to be borowed
of the Greke church, for as
much as the wordes be Greke,
a sound in English, Lord haue
mercy on vs.

Pope Telephorus added the The Glo-
Gloria in excelsis. In the yeare ria in excel-
of oure lord. C. xxxiii. sis.

Some ascribe it to pope Sym-
machus. In the yeare of oure
Lord. iiii. c. xciii.

Pope Gelasius the fyrste ap- The collec-
pointed the Collectes. In the ted.
yeare of our Lord. iiii. c. lxxxvii
Hisor. Gra. Pol.

Pope Damasus the first bea- The epistle
ringe rule, the Epistle was ad-
ded by the Counsell of Sainte
Hierome, who liued in the yere
of our Lord. iiii. c. lxxxvii. Plat.
ol. Antonin. D. Barns.

Pope Gelasius brought in the Grasse
rail, of whom we spake afore,
Antonin, F. ii. Some

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Some write that it was the invention of pope Celestinus, Platina, Sabellicus, Sigeb. D. Barnes.

The Alle-
luia.

Pope Gregory the firste of whome we spake afore, added the Alleluya to the Masse, and commaunded that it shoulde be song all the whole yere saue only from Septuagesime vnto Easter. Plat. Antonin. D. Barnes.

Some saye, it was borrowed of the church of Jerusalem, and so broughte into the church of Rome in the time of Pope Damasus. It soundeth in English, praise ye the Lord.

The Se-
quence.

Pope Sergius otherwise called Popes swines snout beyng bishop of Rome, abbot Nodegerus made the sequences. In the yere of our Lord. viii. c. lxxv. Jacob. Vnimphe. Panta. & c. and Pope Nicolas commaunded the

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to be song at masse. Durandus.

Pope Damasus the fyrst bearing rule, the gospel was added to the Masse by the counsell of S. Hierome, Plat. Anto. Pol. Doctor Barnes.

The Gospel.

Pope Anastasius ordained, that the people should stand by at the Gospel time both to take hede to the doctrine therof, and also to shew them selues readye to defend the doctrine of the gospel even vnto the death. In the yeare of oure Lorde, .iiii. C. .iiii. Volat. Plat. Sabel. &c.

Standinge at the Gospel.

Guilielmus Durandus writeth on this manner: Anastasius the Pope (saith he) ordained, that standinge and not sittinge the Gospel shoulde be heard, to declare the readines that we haue vnto battel for to kepe the faith of Christe. Againe to set forth
 J. iii. our

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oure redie, and bent will in that behalfe, many whan the gospel is redde, cast of their vppermost garmentes, to Declare, that all temporall thinges are to be forsaken for the lawe of Christ and of his gospel, according to thys saying: Beholde we haue forsaken all, and folowed thee.

The Crede Pope Marcus brought in the Crede, and commaunded that the Clergie and the people shoulde synge it together with a lowde voice for the confirmatiō of their faith. In the yere of our Lorde, iij.C.xxxiiij. Anto. Durand. fasci. temp. This Crede was made at the Counsell of Nice. Chronica, Polydor.

Sensynge. Pope Leo the third ordeined sensynge. In the yere of oure Lorde. viij.C. and five. Plat. Pol. D. Barns. Pantal.

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A counsell holden at Rothomage
commaundeth that the aultare
should be censured after the Gospel
lib. concil. durand.

Pope Gregori the fyrste com- The offere
tory.
maunded the Offertory to bee
sayd. In the yere æc. v. C. lxxxiiiij
Pol. pantal. Chro. Some attri-
bute it to Pope Eutichianus.

Some wryte that the Authoure
therof is not known. Durand.
Antoni.

As for their solempne and su-
perstitious, yea, abhominable &
blasphemous Orison, Suscipe,
sancta trinitas. &c. which the po-
pish massemonger saith holding
the Chalice in his handes after
the Offertory, the Authour thereof
is not known. Neither forsethe
it, except it were better. Bernard.
Abbas de Officio missæ.

Suscipe
sancta
trinitas,

I. iij. The

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The washing of
handes.

The Lavatory or washinge of the priestes hands at Masse was borrowed of the heathen and Idolatrous priestes, whiche used alwaies to wash their handes befoze they offred sacrifice to theyr Idols. Polydore.

The Se-
cretes.

The secretes were so secretly made, that the secreete authoz of those suttile secretes are hitherto secrete and unknowne, excepte ye will father them on Pope Gregory, Pope Gelasius, as the papistes do al their thinges, whereof they can finde no certaine authoz.

Vere dig-
num et
iustum
est.

Pope Gelasius ordained, vere dignum & iustum est, to be saide in the masse. In the yere. &c. iiii. c. lxxxii. Petrus de nat. D. Barns

The Pre-
fates.

Pope Gelasius and pope Gregory, of whome we spake afoze, are counted the authozs and makers

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kers of the Prefaces. Antonin,
Pol. Durand. fas. temp.

Pope Pelagius the second gaue ^{nine p[re]s}
nine p[re]faces to the churche to
be song at masse befoze the Ca-
non, that is to saye, at Christe-
masse, at the Epiphany of oure
Lord, at Lent, at the feastes of
the Crosse, of the resurrectiō, of
the Ascencion, of Whitsondaye,
of the Trinitie, and of the Apo-
stles. In y^e yeare. *Æ. v. c. lxxxiij*
Sigisbertus. Petrus de nat. Pol. D.
Barns. Pantal.

Pope Urban the second made ^{The tenth}
the tenth p[re]face in the hono[ur] of ^{p[re]face.}
Mary the virgin. In y^e yere. *Æ.*
M. lxxvii. Polydorus.

Pope Sixtus the first brought ^{The Sanctus.}
in the Sanctus. In the yeare of
oure Lord. *c. xliii.* Anto. Durā.
fas. temp. Chronic. Chronic. Pol.

The Canon of y^e Masse was ^{The canon}
patched, ^{of the masse}

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The Land patched, cobled and clowted to-
of the masse gether of diuers Popes, and con-
taineth manye notable blasphemies. The authoꝝ therof are na-
med pope Gelasius the fyrst, pope
Siricius, Pope Clement, Pope
Leo the fyrst, pope Gregori the
fyrste, Pope Gregori the thirde,
Pope Alexander the fyrste, Pope
Sixtus the fyrste, Pope Pelagius,
pope Sergius, and a certein man
called Scholasticus with other.

Te igitur. Pope Gelasius made, Te igi-
tur clementissime pater. &c. In
the yeare of oure Lorde foure
hundred foure score and twelue.
duran. pol. doct. Barns.

**Communi-
cantes.** Pope Siricius added, Com-
municantes & memoriam venerationes. &c. In the yeare of oure
Lorde three hundred foure score
and foure. Rat. di. Poly do.

Pope

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Pope Clement put in these Pro papa
wordes, Vna cum famulo tuo do
mino nostro Papa. Antoninus.

Pope Leo the fyrste thruste in Hanc igitur
Hanc igitur oblationem. &c. In tur.
the yere of oure Lord foure. C.
xl. Siges. pol. d. Barns.

Pope Gregorie the fyrste de- Diesque
uised, Diesq; nostras in tua pace di nostros.
sponas. &c. Plat. Chroni. doctor
Barns.

Pope Gregori the thirde put **Quorum**
these wordes to the Canon, Quo solemnitas
rum solemnitas in conspectu tuae
maiestatis. &c. In the yere of our
Lorde seuen hundred thirtie and
fyue. Sige. Platina. doctor. Barns.

But the Hasslemongers now
leau out these wordes, and saye
them nomore. For what displea-
sure to Pope Gregorpe I know
not.

Pope

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Qui pridie
dic.

Pope Alexander the fyrst made
Qui pridie quam pateretur. &c.
vnto these wordes, Hoc est enim
corpus meum. In the yere of our
Lord. c. xiiii. Chro. Durand. An-
tonin. Volat. Pol. Pantal. &c.

Noni et e-
terni tes-
tamenti.

These wordes, Noni & eter-
ni testamenti, mysterium fidei,
whiche the papistes vse in theyr
consecration of the mysterye of
Christes bloud, although, saith
Antoninus, they be not found in
the Euangelistes, yet muste we
beleue that Christe so did and
spake. For that manner of con-
secratinge was deliuered to the
Churche of blessed Peter and of
the other Apostles, which were
present, whan Christ did conse-
crate, as it is specified, In decre.
Extra. de celeb. Missæ. Ca. Cum
Marthæ.

A good pro-
bacion.

Pope Sixtus the firste ordai-
ned,

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ned, that the canon of the masse
shoulde be secrete ly sayde and
sub silentio. In the yere of oure
Lord. C. xciii. Anselmus. Ryd.

If thou wilt know (goodrea-
der) why al thinges be don with
such secrete ly and silence of the
massinge Papistes, whan they
come to the handling of the mi-
steries of Christes body & blud,
contrarye to the practyse of the
primatiue church, yea and con-
trary to the commaundemēt of
Christ, which saith, that I saye
vnto you in darknes, speake ye
in the lighte, and that ye heare
secretely, tell it abrod: openlye,
euen vpon the house toppes, cō-
trarye also to this sayinge of the
holy Apostle. So oft as ye shall
eat this bread, and drinke of the
cup, shew, set forth, preache, de-
clare the Lordes deathe till he
come,

Why the
Canon of
the Masse
is so secrets
ly said.

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A tale of a
Cub.

come, again, contrary to the com-
maundement of the godly Em-
perour Iustiniane, and finallye,
contrarye to certaine aunciente
decrees of the popes owne ma-
king. Here what a tale they tel.
It is reported, saith Guilieimus
Durandus, that whan in olde
time the canon was said openly
and with a loude voyce, all in a
maner by the reason of that vs
coude it by harte, and songe it
in streates and hye wayes, so
that it came to passe that whan
certaine Shepheardes did sing
it in the fielde, and laide bzeade
vppon a stoone, at the pro-
nouncinge of those woordes (of
the consecracion) the bzead was
toured into fleshe. But the
Shepheardes by Gods iudge-
mente were stricken vnto death
for

The Relikes of Rome.

for their presumption thowoe
 fyre that came downe fro hea-
 uen. Therfore the holy fathers
 haue decreed, that those wordes
 should be spoken in silence for-
 biddinge all menne vnder the
 pain of excommunication, that
 no manne presume to speake
 those wordes, but Priestes on-
 ly whan they are at the altare,
 yea and at the Masse, agayne
 whan they haue on their Mas-
 sing garmentes.

This tale telleth Guili. Du-
 randus in hys booke called Ra-
 tionale diuinorum officiorum,
 whereof thou maist learne two
 thinges. fyrste that in the pri-
 mative Church, whan Christen
 religion was mooste pure, the
 wordes of the Lordes supper,
 or, as the papistes terme them,
 of

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of consecration, wer not spoken
in hocker mocker as thei be now
but plainly, openly and distinct-
lye, that all mighte heare them,
vnderstand them and learn the
vnto their greate comfozte and
edifyinge. Secondlye, that the
wozdes of consecration were at
that time of so greate vertue, y
who so euer prounounced them
ouer the bzead, were he Laye or
spirituall, prieste or plowman,
bishop or botcher, y bzeade was
streightwaies tourned into the
naturall body of Christe, as we
may see here by the shephardes
whiche were lay menne and not
holy annoynted, whiche were in
the felde and not in the church,
whiche had on their shephardes
clookes, and not hallowed vest-
mentes, whiche had but a com-
mon stone to lay their bzead on,
and

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and no halloved aultare. And here maist thou se that any laye man, if he can say the words of consecration, hauing bread laid on a stone, maye make Christes bodye as well as the priest. For if the laye men by the vertue of the words could make Christes bodye at that time, be thou certaine, that they be able to do the same euen now also, notwithstanding þ holý fathers decrees for the vertue of gods word abideth alwaies one. If the massmongers therfore cā make him that made thē, as their doctrine declareth, than can the lay men likewise make their maker, and so may the laity striue with the spiritualty to the vttermoste in Godmaking.

Pope Alexander the first ordeined, that the bread which the

G.i.

priest

The relikes of Rome.

prieste hath at his Masse, should be but of a small quantitie, sayinge: Thys oblation the lesser it be, the better it is. Durandus.

**Unleuened
bread.**

Pope Alexander also comaunded, that the bread should be unleuened bread, whiche the priest vseth at his Masse. Plat. Sab. lib. concil. Polydo.

Rouñd cake

**Reasons
substantial
wise and
politique.**

Why theyr syngynge cake is rather rownde than otherwyse, Antoninus maketh this reason. The Host, saith he, is made rouñd after the maner of a peni, because Judas solde Christe for thyrtye pens. Durand writeth thus: The Hoste is fouñded rounde, because the earthe is the Lordes, and all that is therein, the rounde worlde and all that dwell in it, that the outwarde fashon thereof maye signifie him, that wanteth bothe begynning and endynge. &c.

Pope

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Pope Alexander also appoynted, that the wine in the Chalice should be mingled wyth water. Liber. concil. Grat. Plati. Sabel. Cronica.

Wine mingled wyth water.

Pope Honorius the third commaunded, that the bread shoulde be heaued and lysted vpp aboue the Priestes head at the sacringe time, as they call it, and that all the people shoulde faule downe and worshyppe it. In the yeare of our Lorde. M.ij.C. xvij. Dec. iii. tit. i. cap. x. Pantaleon.

Sakerynge

D Ants chylle.

Here maye all menne se, how auncient a thinge this Popeholye Sakerynge is, whiche notwithstandinge the blynde and selye shepish symple people think to be the best part of the Masse. Verelye it is lytle more than the hundred and thyrtye yeres olde. A deuylishe and an Idolaterous

G.ij. inuen

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inuencon is it not all together
vnlke to the settinge vp of the
golden calf in the wildernes.

Ringing
to the lake-
ring.

Pope Gregory the ninth ord-
dained, that the sakeringe bell
shuld be ronge, whan the priest
lifteth vp the bread and chalice
aboue his hed, to moue the peo-
ple to behold that new found god
whiche is not, (as the true God
oughte) to be worshipped in spi-
rit and truth, but in knockinge,
kneling, and lifting vp of hāds.
In the yere of our Lord. m. ii. c
xxvii. Anselmus Ryd.

Pope Leo, pope Victor, pope
Nicholas, Pope Innocent, Pope
Honorius, pope Urban, Monke
Lancfranke, monk Gratian, frier
Thomas, frier Bonauenture, w
suche like monstres and bellye
goddes inuented first of all the
God of the altare, and made of
the

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the Sacrament or holy signe of
 Chzistes body and bloud, y true
 naturall, reall, cozpozal, carnal,
 substantiall, and sensible bodye
 of Chzist God and Man, flesh,
 bloud and bone, senowes, guts,
 and loynes, no breade nor wine
 remaining, but the substance of
 breade beinge turned into y sub-
 stance of Chzistes natural bodi, &
 the substance of wyne changed
 into the substauce of Chzistes
 natural bloude, so that we han-
 dle him with oure handes, putte
 him in oure mouthe, teare hym
 wyth oure teethe, eate hym, di-
 gest hym. &c. and partlye wyth
 theyr Sophistrye they perswa-
 ded, and partlye wyth theyr ty-
 rannye compelled the people so
 to beleue, as the cruel and blou-
 dy Papistes likewise do in this
 our age, whiche doctrine befoze
 G iii. heard

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their daies was not knowē nor
nor hearde of in the Church of
Christ, so new is the Doctrine of
their bready god, how so ever the
wicked and wilye Papistes be-
witch the simple, & thow to their
suttle sophistrie caste mistes be-
fore the eyes of the ignorant, and
so darken theyr senses and wits
that they can not espy the truthe
of gods woorde in this behalfe,
which is abundantly set forth
thow to the great benefit of god
in these our daies by the diligent
laboure and painfull trauaile of
many godly learned men, both
in Latin & in Englishe, vnto the
great comfort of al faithfull chri-
stians and vnto the confusion of
Antichrist and of his kingdom.
Vercellen, concil. florent. concil.
Roman. concil. secund. Synod.
Lateranense.

Pope

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Pope Pelagius the second ordained prayinge for the deade in the Masse. In the yere of oure Lord. v. c. lxxxiij. Grat. Pla. Po. D. Barns.

Prayinge
for the dead.

Pope Innocent ordained, that the names of the deade shoulde not be rehearsed before the consecration. Durandus.

Pope Gregory the firste put the Pater noster to the masse. In the yere. &c. v. c. lxxxiiij.

The Patra
noster.

Blessed Gregory, saith Durand, thoughte it good, that the Lordes prayer after the Canon should be said ouer the hoste, affirminge in his register, that it is vnseemely, that the prayer, which Scholasticus made, should be said ouer the Euchariste, and that prayer shold be left oute, which the Lord him selfe had sayde, and the apostels likewise wer wont to say.

G. iij. It

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It is songe saith he, among the Greekes of all the people together, but among vs of the priest alone. Rat. diuin.

The Agn⁹. Pope Sergius the firste commaunded, that the bread comonly called the host shuld be broke of the priest in.iii.parces. He also ordained the Agnus dei, and willed that it should be songe of the cleargy and of the people together at the Communyon or masse. In the. xc. vi. c. lxxxiii. Plat. Durand. D. Barns.

The paxe. Pope Leo the secod ordained the carying about and kysinge of the Paxe, y^e the people might haue somewhat to do (as it maye seme) while the Priest eate and drinke vp altogether. In y^e yere of our Lord. vi. C. lxxxi. Platina fas. temp. D. Barns.

Pope Innocent the first made
a de:

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decree, that on selemne feastes the priestes at the Agnus should kysse one another, but the comē people should kisse the Pare. In the yeare of our Lord. iiii. C. iiii. Plat. Pol. Sabel. Pantal.

Priestes
kysse
one ano-
ther.

The author of the Postcommunion is not known, saith Durand. Platina maketh Gregori the fyrst author of it.

The Post-
communio.

The counsell Aurelionense ordained, that the people shoulde not depart out of the Church after Masse, tyll they be blessed of the Priest. Herof cometh it, that the people on the solemne feastes be blessed with an emptie cuppe, after that the priestes hath drōke vp all the Drinke. Lib. con. durā.

Pope Alexāder the first made a decre, that the people should be sprynckled with holy water after Masse be done, that thei mai, saith

Holy wa-
ter after
Masse.

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faith he, thereby be made holpe,
pure and clene. Grat. Plat. Sabel.

The fyrste
latin masse
songe.

Ihon Bishop of Portua songe
the first Latin Masse in the sixte
Synode y was holden at Con-
stantinople, and that order and
use of the Masse was than fyrst
of all approued and allowed of
the whole Synode, which was
about the yeare of our Lord. vi.
C. lxxiii. wherof we may easely
gather, that the popishe and ro-
mishe Masse is not so aunciente
and of so great antiquitie, as the
Papistes and Romanists brag.
And yet sence that time hathe
much wickednesse, supersticion,
and Idolatrye crepte into that
wicked, superstitious and

Idolatrous masse, as
it is now used, Chro-
nica Chronicarum.

Cer-

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C Certayne Decrees apper-
taininge vnto the Masse.

R Pope Vigilius ordai-
ned, that the Priestes
whan they sing masse
shuld tourne their fa-
ces to the East. In the yeare of
our Lord. v. C. liii. Petrus de nat.
Durand. D. Barns.

Pope Gelasius the first orde-
ned, that the priestes shuld stret-
che out their armes and hold vp
their handes in their Masses,
but specially whan they say the
secreates, the canon and the pre-
faces. In the yeare of our Lord
iiii. C. lxxxii. Durand.

Pope Alexander the first or-
dained, that one priest shuld say
but one Masse in one daye. In
the yeare of oure Lorde. C. xiiii.
Grat

Eastward.

Stretching
oute of ar-
mes, and
holding vp
of handes.

One masse.

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Grat. Plat. Sabel. lib. concil.

Thre Masses on
Christmas
daye.

Pope Telephorus notwyth
standynge comanded that on
Christmas daye euerye Prieste
mighte synge thre Masses, and
that on all other dayes no priest
should synge Masse before thre a
clocke in the mornynge. In the
yere. .cc. xxxiiiij. Lib. concil. pla.
Sabel. D. Barns. panta.

Pope Felix the fyrst decreed,
that Priestes should say Masse
in no place, but in that, which is
holowed. The same Pope also
ordeined, that none shoulde saye
Masse but Priestes only, except
necessitie enforced vnto the con-
trarie. In the yere of our Lord,
ii. c. lxx. Grat. Plat. Sabel. D. Bar.
Pantal.

Negligent
Masses.

Pope Pius the fyrste made a
Decree, that those Priestes which
negligently and without due de-
uotion

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nacion say Masse, shoulde be extremely punished. In the yeare of our Lorde. C. liiij. Lib. concil. D. Barns. Siges.

Pope Leo the fourth enacted, that a laye man shoulde not presume to come into the Chauncel, while the priest were at Masse. In the .ac. viii. c. lviij. Siges. plat.

Except it
be to offer.

Pope Soter ordeyned, that a priest should not saye Masse except two at the lest wer present. In the yere. ac. C. lxxiiij. Plat. Volat. functius. D. Barns.

Pope Symmachus ordeined, that Gloria in excelsis shoulde be songe at Masse vpon sondayes, principal feastes & saintes daies. In the yere of our Lorde. iiij. C. xc. iiij. Plat. Duran. D. Barns. Pan.

Pope Gregori the thyrde appointed, that the christians should offer (Dirige Grotes and Masse pens

Dirige gro
tes and
Masse pens.

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pens) for theyr frendes soules departed, and that priestes shoulde remeber the dead in theyr Masses, and offer sacryfice for them. In the yeare of. xc. vii. C. xxv.

Naclerus D. Barns.

Pope Nicholas the firste ordained, that no man should here the Masse of that prieste, that is an whozehunter. In the yere of our Lord. viii. c. lxiii. Lib. concil. Grat. Volat. D. Barns.

The same was also decreed in a certaine counsell holden at Mantua vnder Pope Alexander the second. In the yeare of our Lord. M. lvi. Dist. 32. ca. Præter. Et. 18. cap. Si quis ammodo. Dist. 56. ca. Apostolica autoritate.

Whozemō-
gers maTos
not to be
hard.

Pope Gregoty the seventh, o-
ther wise called Hyldebrand ex-
communicated al those priestes,
that were hozehunters, & made
a de-

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a decre, that no man should here
 an whozemongers Masse, and
 if any man contrary to his ordi-
 nance wolde presinne to heare
 the masse of such a filthy fornica-
 tor, the same should be taken for
 an Idolatoure. In the yeare of
 our Lord. m. lxxiii. Dist. 16. q. 7.

Pope Vigilius commaunded
 that the Canō of the masse shuld
 be red in no place, but at the al-
 ter, and of no man but of a priest
 only, yea and that whan he hath
 on his hallowed vestures. In
 the .xv. c. liii. Chro. Achilles.

Pope Adriane the firste com-
 maunded the weast chyrches to
 put awaye all other fashions of
 massing, & only to vse that kinde
 of Massing, that Pope Gregory
 the firste ordained. In the yeare
 of our Lord. vii. C. lxxviii. Achil-
 les, Sigeb. Durand.

Pope

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Abhominable

Pope Innocent the thirde bearing rule, it was decreed in the councell Lateronense, that men must beleue, that althoughe the wordes which are recited in the Canon of the Masse, be not rehearsed of the Euāgelistes in their gospels, yet were they ministred of Christe, and deliuered to his Apostels and theyr successours, and be of equall authoritie with the holy scriptures. In the yere. of. ac. M.ij. C.iiij. Dec. iii. tit. xli. capi. vi.

Pope Martine the fyrste commaunded, that the Masse should be songe openlye wyth a lowde voyce. In the yere ac. vij. C. xliij. Durand.

**With lye
and all.**

Pope Tellesphorus ordayned that Alleluya should not be song in the temples from Septuagesime vnto Easter euen, but that in
the

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the masse a tracte should be sōg
in the steade of it. In the yeaere
of. **Æ. C. xxxiii.** Guil. Durandus

Pope Stephen the first decrees
ed, that the Ornamentes of the
Church should be put to no pro-
phane vses, and that none should **hande of.**
touche theym, but suche as
are holye annointed, least that
bengance and punishment that
fell on Balthasar king of Baby-
lon, fall also on them, that pre-
sume to touch holy things with
their unholy handes. In the
yere of our. **Æ. ii. C.** Lib. concil.
Guil. Durand.

Pope Gregory the firste com-
maunded, y^e priestes should haue
light at their masse, & that they
should be set vpon the altar a cā-
dle brenning al the masse time.
In the yere of. **Æ. v. c. lxxxiii.**
Chro. Henricus primeus.

**Candles
brenning at
Masse.**

H. i.

Pope

The Reliques of Rome.

Reliques.

Pope Clement ordained, that if the altare clothes or cutteins or cozpozas clothes be so worn, that they can no longer do service, that than they shalbe bset, and the ashes of them buried in sanctuary. For thei are saith he, holy and precious thinges, yea and reliques. Guil. Durand.

Pope Pius the first commanded, that if any of the sacramental wine should chaunce to fall vpon the ground, or vpo any other place, y priests should lick it vp with their tonges. In the yere. .cc.c. lvi. Concil. Durand.

Pope Stephen the first ordained, that a priest in his deuine service shuld vse none other, but hallowed garmentes. In the yere. .cc.ii.c. lvii. Sabel.

The same pope also appoynted, that the priests should not weare

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weare their halowed garmets,
but only in the time of their de-
uine seruice. fasci. comp. Durand.

The counsell Agathense made
a decre. that the lai people shuld
heare masse on the sondaies, &
that none of them all shuld pre-
sume to go out of the church, till
masse be al don. If any presume
to do the contrary, that the Bi-
shop shoulde put them to open
shame. Lib. concil, Grat.

Of the Sacramentes.

Of Baptisme.

Rome Victor the firste
commaunded, that
Baptisme shoulde be
ministrd to all men
indifferently at Easter, notwith-
standing if any desired (necessitie

It,

fo

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so requiringe) to be baptised at other times, he ordained, that they mighte lawfullye bee baptised in all places and at all tymes, yea and that wyth anye kinde of natural water halowed or vnhalowed either by a lay man or a laywoman. In y^e yere of our Lorde. C. lxxxiii. Grat. fas. temp. Lib. Cōcil. Pol. D. Bar.

Pope Gelasius ordained, that Baptisme should be openly ministered at Easter and at Whitsontide, yea and that frelye. In the. xc. iiii. c. lxxxii. Isido. Gra.

Aboute that time also there was a counsel holden in Spain where it was enacted, that yong infants (if nede were) might be baptised on the same day y^e they wer born. Isidor in concil pantal.

Pope Leo the seconde ordained, that Baptisme mighte be

mi

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ministred every day, toheras in
 the p̄mative churche, as it ap=
 pereth by auncient w̄riters, the
 Sacrament of Baptisme was
 not commonly ministred but at
 two times in the yere, that is to
 say, at Easter and whitson tide.
 At which times it was solemn=
 ly & with great reuerence mini=
 stred in the p̄sence of al the cō=
 gregation. In y. æ. vi. C. lxxii
 Pope Gregory the first made
 a decree, that Monkes shoulde
 not baptise, nor be Godfathers
 to childzen at their Baptisme.
 Sabel, Pantal, D. Barns. This de=
 cre did Pope Eugenius the third
 renew. In the yere. æ. m. c. xliiii
 Pope Calixt the second pro=
 nounced all suche excommuni=
 cated, as toke monye either for
 baptisinge or for burryinge. In
 the yere of our Lord. M. C. xx
 H. iii, Ioan

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Ioan. Tilio. Volat. Pantal.

Pope Nicolas the fyrst ordained, that the sacrament of Baptisme should stand in effecte, althoughe it were ministred of a Pagan and infidel. Anno. viii. C. lxi. Achilles. Dist. 4. de conse.

Pope Hyginus made a decre that childzen which were to be christened, should haue a godfather and Godmother for to bee witnesses that they were baptized. In the yere. .cc. xliii. Lib. concil. Sab. Pol. d. Barns.

Pope Clement the fyrste put oyle and creme to the baptisme. In the years of our. .cc. lxxxviii. Chro. Lib. Concil.

Pope Siluester the first ordeined that al that wer Christened should be annoynted also with oyle and creme. In the yere. .cc. lxi. C. xliii. Plat. Volat. Sab.

Pope

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Pope Alexander the third ordained, that whan it is doubtefull, whether the childe be baptised or not, he shoulde be baptised on this manner: If thou be baptised, I baptise thee not again, but if thou be not baptised I baptise thee in the name of the father and of the sonne, and of the holye ghoste, Amen. In the. *cc.* *M. C. lx.* Guil. Durandus.

Pope Leo appoynted, that whan the child is either Christened or bishopped, he shoulde haue but one Godfather, be it a manchild or a woman child. Concil. Guil. Durandus.

Pope Urban the second made a decree, that a man & his wife may not be godfather and godmother to one child at baptisme. In the yere. *cc.* *M. lxxvii. 30.* q. 4. cap. Quod autem.

M. llii.

Pope

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Wallowing
of the font.

Pope Leo, pope Damafus, and
S. Ambrose brought in the exor-
cismes or coniurations, the be-
nedictions and blessinges with
the other solempne Ceremonies.
Guil. Durand.

Pope Celestine made a decre
that neither yonge children, nor
anye other of what age so euer
they be, shalbe christened befoze
the priestes thorow theyr coi-
rations & breathinges, do driue
the deuell oute of them. In the
yeare of our Lord. iiii. C. xvi.
Dit. 4. de consecrat.

In the counsel Braccarense, it
was ordained, that ther should
be no monye payde for oyle and
creame, wherwith the infantes
be annoynted in their baptisme.
Lib. concil.

In a counsell holden at Car-
thage, it was decreed that a wo-
man

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man althoughe neuer so well
learned, maye not p̄sume to
baptise, except necessity compell-
leth. Lib. concil. Guil. Durand.

In the counsell Herdenso, it
was ordained, that euery priest
that cā not haue a font of stone,
may haue any other conueniēt
bessell mete for that purpose.
Prouided alway, that it be ne-
uer after caried out of y church.
Lib. concil. Guil. Durand.

Of the Lordes Supper,
otherwise called, the Commu-
nion, or the Sacrament of Chri-
stes bode and bloud.



Dope Alexander the
first commaunded,
that only unleuen-
ed bread should be
used at the Lordes
supper.

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Supper. In the yere. **Æ. C. xliii.**
lib. concil. Grat. Plat. Sab.

Befoze that time the breade
appoynted for the Communion
was indifferent, whether it wer
leuended or unleuended. Not-
withstanding the Grekes from
the Apostles time vnto this dai
haue euer bled leuended bread
in the ministracion of the holye
Communion, as they vse also
wine only in their cup, whereas
suche as be vnder the Pope cu-
stomablye mingle water wyth
the wine according to Pope A-
lexanders decree.

Pope Anacletus decreed, that
a Priest, whan so euer he doth
communicate, shall haue two at
the leaste to be partakers wyth
him, and that such as be present
and wil not communicate, shall
as vngodly persones be excom-
muni-

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municate, and put out of the cōgregation. In the yeaere of oure Lord. C.iiii. Grat. Plat.

In the counsell Antiochen it was likewise agreed, that suche as were in the Church, and wer present at the comon prayers, & hard the preachinge of Goddes word, and yet refused to receiue the Lords sacrament, thei shuld be taken for none of the number of the true Christians. Lib. cōcil

Pope Zepherinus appoynted that all that professe Christe, or beare the name of Christians, beinge of the age of twelue or thirtene yeres, shuld at the least once in the yeaere (as at Easter) receiue the sacrament of the body and bloud of Christe. In the yere of our Lord. ii. C. iiii. Plat. Sabel. Volat. Pantal.

Pope Fabiane commaunded, & euery

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euery christian should receiue þ
sacrament of Chzistes bodi and
bloud thzise in the yere, that is
to say, at Easter, at Whitson tide
and at Chzistmasse. In the yere
of our Lord. ii. C. xli. Euse. Plat.
Sabel. Volat. Pantal.

In the counsell Agathense it
was decreed that those seculare
men, which did not receiue the
communion at Chzistmasse, Ea
ster and Whitson tide, shuld not
bee taken for true Catholikes.
Lib. concil.

There is a decree, as Guilic
mus Durandus writeth, that such
as ought to receiue the Sacra
ment at Easter, muste abstaine
ab amplexibus, that is to say, fro
geuing their wiues the due be
nevolence, as. S. Paul calleth
it. iii. daies afore, and. iii. oz. v.
oz. vii. daies after, Rat. diuin.

In

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In a certain counsell holden
at Rotomage, it was decreed,
that the sacrament shuld be ge-
uen neither to lay mā nor to lay
woman in their hands, but that
the minister shuld put it in their
mouthes cōtrary to the vse and
practise of the primatiue church
and many hondred yeres after.
Lib. concil.

Of receiuing the Sacra-
ment vnder both kindes accor-
dinge to Chyistes insti-
tution.



Dope gelasius ordeai-
ned, that al Chyristi-
ans, be they spiri-
tual or tēporall, as
thei term thē, shuld
receiue þe sacramēt
of the body and bloud of Chyist
in bothe kindes accordeinge to
Chyistes

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Christes institution. And if that
any would not so receiue it, y same
should abstain from the whole.
In the. xc. iiii. C. lxxxi. Dist. 2
De consecrat. cap. Comperimus.

In a certain general counsel
holden at Basille, it was conclu-
ded, that according to Christes
institution the Lay people also
should receiue the Sacrament
vnder bothe kindes. And thys
decree was not only establisshed
by the authoritie of the Empe-
roure Sigismunde and the con-
sent of the other noble and lear-
ned men, but also confirmed, ap-
proued and allowed by Pope
Eugenius the fourth, aboute the
yere of our Lord. m. iiii. c. xxxvi
Lib. concil.

Not onli in y primatiue chur-
che but also in the time of. S. Cri-
spiane, S. Hierome, S. Ambrose, S.

Austen

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Austen, S. Ihon Chrysoftom. &c.
 and many hondred yeres after,
 the Lay people receiued the sa-
 crament vnder both kindes; as
 they likewise had the sacramen-
 tall bread geuen them in theyr
 handes, and not put in theyr
 mouthes, as the papistes vse in
 these oure daies. Are not these
 the wordes of S. Ambrose vnto y^e
 Emperoz Theodosius, when he
 wold haue receiued y^e sacramēt,
 coming blustering & bloing fro
 shedding innocēt blud: o emperoz
 saith he, how shalt thou wth suche
 handes take the holy body of the
 lord: with what folish hardines
 shalt thou receiue in thy mouth
 the cup of y^e p^{re}cious blud, feing
 y^e thozow y^e madnes of thy wor-
 des so much blud is wrongfully
 shed: v^{er} in men, saith y^e history
 wer slain at the cōmaundement
 of

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of the Emperour. Tripait. histo.
lib. ix. cap. xxx. That this Em-
peroure Theodosius was a laye
man, the Papistes them selues,
I am sure will confesse. Here thā
learne we two notable thinges,
one is, that in the tyme of S. Am-
brose the Laye people according
to Christes institution, recea-
ued the Sacrament vnder both
kindes. The seconde is, that the
laye people also had the Sacra-
mentall breade geuen them into
theyr handes of the Ministers;
and not thruste into their mou-
thes, as the massynge Papistes
vse at this daye. But this godly
plante of Christ hath that wilde
Bore of Rome with his Antichri-
stiane and fylthie pygges rooted
vp, subuerted & destroyed. Take,
eate, saith Christ. Drinke ye all
of this, saith Christe. Mat. xxvi.
Marke.

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Marck.xiii. Luke.xxi. i. Cor.xi.
 All sayeth he, and not Priestes
 onely.

The cuppe of the misteries of
 Chrites bloud was so freely suf-
 fered before the tyranie of the Ro-
 myshe Byshoppe, that not onelye
 it was ministred to auncient peo-
 ple, but also to young children, as
 the monumentes of the olde wy-
 ters doe manifestly declare. Cy-
 prion. Sermo de Lapsis.

Pope Iulius the first commaun-
 ded, that the people shoulde re-
 ceave the misteries of Chrites
 body and bloude, accordynge to
 Chrites institucio, both the bread
 and the cuppe, one severall from
 the other, as the apostle saith, let
 a man examine hymselfe and so
 eate of that bread, and drinke of
 that cup. In the yere of our lord
 m.c. xxvi. de conse. dist. ii. Gal. ii.

1. Cor. xi.

F. i.

Cum

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Cum omne.

The Grekes, the Ethiopes and the Bohems (as y^e histories make mention) haue vnto this day al-
ways obserued and kept the an-
cient and Apostolique maner of
receauinge the Sacrament vnder
bothe kyndes accordinge to
the institution and ordinaunce
of the Lorde Christe, by no mea-
nes obeyng the wicked decre of
the Bishoppe of Rome vnto the
contrary.

Of receiuyng the Sacra-
ment vnder one kynde af-

ter the Popes invention.



Pope Innocent the. iiii.
(as some wyte) dyd
first of all forbid in the
counsell Laterane, that
the lay people should receaue the
holpe Communion vnder bothe
kyndes, aboute the yere of oure
Lord

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Lord. M. ii. C. xv. Other affirme
 (which I iudge to be most true)
 that, that wycked decree of ta-
 king awaye the cuppe of the mi-
 stery of Chyistes blood from the
 laye people contrary to Chyistes
 institution and commaundemēt
 was fyrst of all confyrmed and
 establyshed in a counsell holden
 at Cōstāce, the xiii. session, where
 the moste famous Clerke John
 Wicklife our countreman was
 condemned for an heretike, and
 the two godly lerned men John
 Husse & Hyeronim^o de praga wer
 moste cruelly and moste vniustly
 murthered, and bzēt of the blou-
 dy papistes notwithstandinge
 the Emperoures safe conduicte
 for denying the popishe article of
 Transubstāciation & mainteining
 receauing of y^e sacramēt vnder
 both kindes. In y^e. xc. M. cccc. xv
 J. ij. This

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This is worthe to be noted, that the Papistes them selues in this their deuilish decree confesse and graūt, that Chzistes institution is, that the people should receaue the sacrament vnder both kinds, and that in the pꝛimatiue Church, all the Communicātes did not onely receaue the mystery of Chzistes body, but also the misterie of Chzistes bloud, one seuerall from the other accordyng to the institution of Chziste. And notwithstanding these pꝛemisses they streightly charge and commaunde that from that time forward, none of the laytie shall receaue the Sacrament, but onely vnder the kinde of breade, and that they must beleue certenly, by no meanes doubt, that the whole body and bloude of chzist is truely contained as well

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der the kinde of wyne. And who-
 soeuer from that time forth shall
 presume to receaue the Sacra-
 ment vnder both kindes (except
 he be an holy annointed) & think
 of this decre otherwise then well
 he shalbe taken, adiudged, con-
 demned and punished like an he-
 retike, according to the appoint-
 ment of the ecclesiasticall lawes,
 that is to say, bzente to ashes. O
 voluiste and bloudye Antichri-
 stes. A Christen man to be mur-
 dered for obeing the commaun-
 dement of Christ, yea and that of
 hē, whiche wyll be taken for the
 heades of Christes Church, and
 whiche oughte rather to shedde
 theyr owne blood, then that anye
 wote or title of Gods word should
 be left vndone: O tyzany incom-
 parable. It is not laweful either
 to put to, or to take oughte from
 I.iii. the

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the testament of a mortall man,
if it be once allowed , & shall the
vile donghylls of the earth pre-
sume to alter the blessed and e-
uerlasting testament of the only
begotten Sonne of God, whiche
he sealed with his most precious
bloud, & deliuered to his church
to be inuiolably kept vnto his re-
turne: Drinke ye all of this, say-
eth Christe, & not ye smered cho-
lynges onely.

In a counsel holden at Basil
it was decreed , that not onely
the lay people, but the priestes
so, whan they them selues make
not Christ, should communicate
vnder one kynde . In the
yere of our Lorde, M.

iiii. C. xxvii. Lib.

concil.

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Of Confirmation of By-
shopping of Chyldren.

Rope Melchiades affir-
meth, that the Bishop-
pyng of Chyldren is a
greater and a moore
worthy Sacrament, than the sa-
cramente of Baptisme, whiche
Christe hym selfe instituted. In
the yere of our Lorde. iii. C. v.
Distinct. v. de consecrat. Cap. De.
his vero.

Pope Clement the first, ordai-
ned fyrste of all the confirmation
of Byshopping of chyldren, and
commaunded that the chield be-
yng once baptised, shoulde as so-
ne as is possible be Byshopped.
For saith he, he is no perfect chri-
stiane, which not of necessite, but
of negligēce or of set purpose lea-
ueth this vndone. In yere. ac.
icliiii. lib. conc. fas. rem. pol. pant.

I. iiii. Some

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Some attribute it to Pope Silvester the first whiche lived in the yere. *ac. llii. C. xliii. pla. volat. D. Barns.*

That said Pope also instituted, that none shoulde consecrate the Oyle and Creame, but Byschoppes, and that they lyketowse should confirme childzen. *Plat. vola. &c.*

In the councell Meldense it was ordayned, that Byschoppes shoulde be fastynge, whan they confyrme childzen. *De consecrat. dist. v.*

In a councell holden at Aurelia, it was decreed that the Sacrament, as they cal it, of confirmation should be geuen to suche youngones as were of perfecte age, as xii. or xv. yeares old, and to suche as were come to mans state, and that al such, befoze they

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be confirmed, shoulde be churien
and come fasting to their bishop-
pinge. Lib. concil. Durand.

In the counsell Toletane it was
ordeined, that none oughte to be
twise confirmed, no moze thā he
ought to be twice Baptised. Lib.
concil. Guil. Durand.

Of Auricular con- fession.



Ope Innocent the
third ordained au-
ricular confession
in the counsell La-
teronense, and com-
maunded that all
Men, women and childzen, euen
so many as are of age, shal at the
leaste once in the yeare confesse
their synnes to their owne Cu-
rates. In the yeare. ac. M, cc. xv
Paul, Phrig, Massæus. pol. &c.

Cha-

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Thaforesaid Pope also made a lawe, that if any Priest did utter, disclose or tel abroad the confession of any man, he shoulde be thruste in a monastery to doe penance all the time of his lyfe.

De. v. tit. xxx. ca. xii.

Pope Gregory made a lawe, that no confessor or ghostlye father should bewray any mannes confession ether by beck, signe, token, word, or by any other meanes dist. vi. de penitentia. Can. sacerdos. Ansel. Ryd. fas. temp.

A point of
knowing.

In the Greke church ther was a certen kynde of Auricular confession bled of suche as should receaue the communion moze than a thousande yeares past. Before they came to the Lordes Table, their maner was to go vnto the Minister, to learne of hym the right vse of that holye mystery howe

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howe they myght prepare them
 selves to come worthely vnto it:
 again, if any thing troubled their
 conscience, to declare it to a god-
 ly learned Minister, and to aske
 his counsell and aduise in the re-
 dresse therof, as y^e maner at this
 presēt is in diuers places of Ger-
 many, where the Gospel is prea-
 ched. Under the cloke of this au-
 riculare confession, muche mis-
 chief was wrought, in so muche
 it was proued, that a certayne
 Deacon did moſte shamefully a-
 buse a noble citezens wife diuers
 times whan she came vnto hym
 to be cōfessed. Whiche thing whā
 Neſtarins biſhop of Constantino-
 ple perceiued, he vtterly abzoga-
 ted & put awaye that auriculare
 confession, leauinge the cōmuni-
 cantes to their owne cōſciences.
 In the yeaere. Æc. iii. c. lxx. Hist.
 trip. lib. 9. cap. 5. Paulus Phryg.

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Of Priesthode.

**Priestes
placed.**

Pope Anacletus ordayned,
that there should be priestes
set in every cite, towne and
village to teach the people Gods
worde and to minister the Sa-
cramētes. He ordeined also, that
Priestes shuld be honored aboue
all men, and that they should not
be vexed or troubled, but bozne
withal and reuerēced of all men,
and whan anye Priestes were
made, that they should be solēne-
ly and openly made. In the yere
of our Lord, C.iiii. lib. concil. pla.
fasc. temp. D. Barns. He made a
decree also, that all such as back-
bite or flaunder any Priest, shold
be excommunicated. For saith
he, he that flaundereth a Priest,
flaundereth Christ. For Priestis
wythoute doubte are Christes.

**Priestes ho-
nored.**

**Rebe Chri-
stes.**

Lib.

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Lib. concil.

Pope Gaius made a decre, that none shoulde be made a Prieste, excepte he were fyrste a Dozekeeper, secondely a Keder, thyrzdy a Coniurer, forthly an Acholite, a Lighter and carier of Candel, fyftelye a Subdeacon, syxtely a Decon, and seuenthy a Prieste, and finally a Bishoppe, if he can come by a bishoprike. In theyere of our Lorde. ii. C. lxxxiij. Plat. Chro. fal. temp. D. Barns.

Degrees vnto
to priesthod.

Pope Siricius ordeined, that Priestly orders should not be geuen altogether at one tyme, but at sondry tymes. In the yere of our Lorde, iii. C. lxxxiij. Plat. Sabel.

Punthe
orders.

Pope Boniface the fyrste institute, y no man shoulde be made priest, befoze he be. xxx. yere old. for Chryste, sayeth he, was. xxx. yere

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yeare old, before he toke on him
office of preaching. In the yeare
Æt. llii. c. xliii. sab. sigeb. Chro.

**Priestes
age.**

Pope Zacharias notwithstanding made a decre, & if necessitye requireth, priestes shuld not only be made at. xxx yerres old, but also at. xxv. In the yeare. Æt. llii. c. xxxviii. Dist. 79. si triginta.

Pope Gelasius the fyrste commaunded, that priestliche orders shoulde be geuen only. liii. tymes in the yere, yea and that on Saturdaye. In the yere. Æt. llii. c. llii. Isidor. volat. D. Barns.

Pope siricius, of whome we spake afore, decreed, that al those men, that were twise married or wedded a widowe, shoulde be no priestes. Isidor. Plat. Pantal.

Pope Gelasius the first of who also we spake afore, ordeined none that were twyse marryed,
Should

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ould be admitted vnto ecclesi-
tical orders without the bishop
of Romes dispensation. Chroni.
Barns.

Pope Anastasius made a lawe,
that none that was lame or mei-
ned, or wanted anye of his mem-
bers, shoulde be admitted to bee a
priest. In the yere of our Lorde.
iii. c. iiii. Grat. sab. plat. pol.

Pope Anicetus, forbad fyrste ^{priestes}
of all ^{beardes} priests to haue bearded ^{forbidden}
long syde heare. In the yere
foure Lorde. C. lriiii. sabelli.

Lib. concil. Petrus de nat. Some
attribute this decree to Pope
Anacletus. plat. pol. Massæus.

Pope Anicetus also com- ^{priestes}
maunded, that ^{crownes} priests crownes
shoulde bee shauen, not foure
cornered, sayeth hee, lyke vnto
Symon Magus, but as rounde
as a bowle lyke vnto Symon
Petrus,

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Symon Petrus, to put the priestes in remembraunce, that they should despise this world, and set al theyr minees vpon the heuently crowne. Petrus de natalibus. Christ. Massæus. D. Barns.

Priestes
apparell.

Pope Zacharias was the Inuentor and fynder out of the popes Priestes apparell, as their longe gownes, tippettes, fowr horned cappes. &c. In the yere of our Lorde. vii. c. xxxvii. Chro Achilles. fol. temp.

Pope Innocent the secod made a decree, that no manne shoulde strike a Priest. For it is written touche not myne annoynted. If anye man contrarpe to his commaundemēt did presume to smite the annointed chaueling, he pronounced him excommunicate ipso facto and accursed, and that by no meanes he could be absolued
(except

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excepte he stode in daunger of
death, but onlye of the Pope of
Rome. In the yere of our lord
M. C. xxviii. Causa. 17. quest.
Si quis.

Pope Eucharistus enacted, &
priestes shuld not be disquieted
nor euil entreated of the laitie,
but that they shoulde be had in
hie reuerence and honoure. In
the yere of our Lord. C. x. Isid.
tom. 3. concil. Pol. Pantal. The
like decre harde we afoze made
by Pope Anacletus.

Pope Pontianus ordained, &
priestes shoulde bee accused of
none, but onlye of priestes and
bishops. In the yere of our lord
M. C. xxx. Grat. Isid. Pantal.

Pope Fabiane also made a de
cre, that neither priestes shoulde
be admitted to accuse the laitie,
nor the laitie & priestes. In the
k. i. yere

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yeere of our Lord. ii. C. xlii. Cauf.
12. quest. 7. Sicut. 1. 1377. 8. 1378.
Pope Boniface the eight in a
generall counsell made a decre,
that tempozall rulers shuld not
charge the priestes with any
kinde of paymentes: if they did
that the priestes shoud pay the
none, excepte the Pope gaue
them licence. In the yeere of. 1409.
M. iii. C. Pol. lib. 17. Angl. hist.
Pope Nicolas fyrst ordained
that no tempozall man, were he
king or Emperour, shoud have
ought to do with those thinges
that appertaine unto priestes.
In the. viii. C. lxviii. Ansel. Ry.
Pope Urban the second enac
ted, that the priestes shoud pay
tribute to the hier powers for
the defence of the countrey. In
the yeere of our Lord. M. lxxxv.
123. quest. cap. Tribunal. 1377.
9406 11. 26 Pope

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Poape Gregory the fourthe made a decre, that priests shoulde be free from all kinde of worldly bondages, taxes, payments. &c. In the yere of our Lord. **hiii. C. lxxviii.** Plat. Sabel.

Thaforesaid Poape also in a certaine counsell ordained, that all the Cleargy bothe Bishops and Priestes shoulde laye a side all costlie apparell, and by no meanes were rings, precious stonies, gold, syluer, or any such like sumptuous ornaiments, but homelye and sober apparell after the example of Christe and of his Apostles. Plat. Ioan. Til. in Chro. Gal.

Poape Benet the thyrde. commanded, that Priestes shoulde walk in an order, & were apparel mete for their degree. In the yere. **ccviii. C. lxxii.** Falso. temp.

h. ii.

Poape

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Pope Leo the ninth appoynted y the priestes houses shuld be built nie vnto the Churches. In the yeare of oure Lord. M. clix. 12. q. 1. cap. Necessaria. Nauclerus. D. Barns.

Pope Symmachus ordained, that a Priest shoulde keepe no woman in his house, except she were his kinswoman, his mother, his sister, or his wife, whome he ought godlye to gouerne. In the yeare. 3c. iiii. C. xciii. Volast. Dist. 81. cap. Volumus.

Pope Zozimus ordained, that priestes shoulde be no Tauern hunters, nor yet sell wine themselves. Againe, that no bondman shoulde be made a priest, except he wer first made free of his Lord. In the yeare of our Lord. 444. C. xvi. fol. temp. Chro.

Pope Liberius made a lawe

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that no priest shuld forsake his
 cure for any persecucion or trou-
 ble, though death should ensue,
 accordynge to thys sayinge of
 Christ. A good shepherd geueth
 his life for his sheepe. In the
 yere of oure Lorde. iii. C. lii.
 Ansel. Ryd.

In the counsell Toletane the
 thirde, it was decreed, that at
 priestes tables there shoulde be
 no idle talke, nor tellyng of wa-
 ton tales, but reading, hearing
 & talking of the holy scriptures.
 Lib. concil.

Of Matrimonie.



Dope Eucharistys
 made a law, that al
 preuy contractes of
 Matrimonye, that
 wer made without
 the

℞. iii.

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the consent of the parents, should be of no force, and that the man and the woman should be openly married together in the church of a priest before the congregation, or els the marriage to be taken as incestuous and abominable. In the yere of our Lord. C. c. Lib. concil. Polli, Doctor Barnes. Pantal.

Pope Martine the fyrste ordeined, that the man and hys wyfe shoulde not lye together, before the Priest haode blessed them and hallowed theyr bedde. In the yere of our Lord. vi. C. xliiii. Chro.

Pope Theodorus did inhibite fyrste of all, that a man mighte not marry that maide, to whom his father was Godfather. In the yere of oure Lorde. vi. C. xxxiii. Sab. Grat.

Pope

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Pope Fabiane made a decree,
that no man should marry anye
of his kindred within the fyfthe
degre. In the yere of our Lord.
ii. C. xli. Grat. Sabel. Volat. Plat.

Pope Iulius the fyrst made a
lawe, that no man shoulde mar-
ry any of his kindred vnto the se-
uenth degre. In the yere of our
Lord. iii. C. xxxvi. Caul. 35. 9. 39
Nullum. Pol. Pantal.

This lawe was afterwarde
confirmed by Gregory the first.
Pope Innocent the thyrde disa-
lowinge y^e decrees both of Pope
Iulius and of Pope Gregory re-
nued the decree of Pope Fabian,
licensing al men to marry from
the fourth degre upward, as it
is specitted in a decree, that be-
gunneth, Non debet. In the yere
of oure Lorde. M. ii. C. xli. Pol.
Caul. Phryg. pantal. d. 2. 111. 111.
L. iii. Pope

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Pope Honorius the third ordained, that if any woman would come and declare before the ordinary, that her husband is not able to geue vnto her the due beneuolence, althoughe it be three yeres after they haue bene married, she shall be separated from her husband. In the yere. **cc. M. in. C. xiii.** Dec. 15. tit. 33. c. 28.

Pope Nicolas the first decreed, that no marriage ought to be solemnised in Let time. In the yere of our Lord. **viii. C. lxiii.** Chro. Grat.

Ther is also a decre made in y^e counsell Hierdenſe, that from Sep-
tuage ſime vnto the Octaues of
Eaſter, and iiii. weekes before y^e
feſt of **S. Iohn Baptiſt** other
wiſe called **Midſomer**, again,
that from **Aduent** vnto **Twelf-**
tide after **Chriſtmaſſe**, marriage
ſhall be forbidden.

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in no condicion maye be solem-
nised. If any presume to marry
in those forbidē times, y^e popes
lawe is, that they shall be sepa-
rated. 3. q. 4. cap. Non oportet.

¶ Pope Gregory ordained, that
that man, whiche sleapeth with
his wife may not enter into the
church, befoze he hath washed
him selfe with water, and made
him self cleane. Caus. 33. quest. 4.
Vir cum propria.

¶ Of Annoylinge or extreme vnction.



Dope Felix y^e fourth
did institute, that
such as were in ex-
tremes and like to
die, shoulde bee en-
noyled. In the yere
of our Lord. b. c. xcv. Vol. Pol.
Chro.

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Chro. D. Barns. Pantal.

Pope Innocent the fyrst ordeined also, that the sicke should be annoynted with oyle beinge afore consecrate of a Bishop. In the yere of our Lord. iii. C. iiii. Petrus de nat. D. Barns.

Of the Sacrament of the Altare.

The begin-
ninge of the
doctrine of
Transsub-
stantiation.



Pope Innocent the third assembled at Rome in the counsell Latronense a wonderful swarme of spiritual smeared thozelings to the nombze of xii. hondzed and odde, whereof viii. hondzed at the leaste were Monkes, friers, chanons and such other monkish molstures, which with one consent for the maintenaunce of the beastlye dlenes

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dlenes and idle bestlines, deu-
 sed and confirmed the doctrine
 of transubstanciation, making
 it an article of our faith, to be-
 leue in pain of damnacion, that
 after the priest hath whispered
 ouer the bread and wine a fewe
 latin words, the bread is turned
 into the natural body of Christ,
 flesh, bloud and bone, senowes,
 guttes and loynes, euen as he
 was borne of Mary the virgin
 and hanged on the crosse. Again
 the wine is turned into the veri
 natural bloud of Christ, whiche
 he receiued of Mary the virgin
 & was shed for our redemption,
 on y crosse, no substace of bread
 & wine remaining, but the very
 substace of bread & wine turned
 into the natural substace of y bo-
 dy and bloud of Christ, only y ac-
 cidets of bread & wine remainig
 This

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This monsture of Transub-
stantiation was hatched and
brought forth by Antichrist and
his chaplains, in the yere of our
Lord. M.ii c. xv. Decre. de sum-
ma trinitate. cap. firmiter. But
as this doctrin of transubstan-
tiation was unknown to y^e church
of Christe before that wicked &
unlawful assembye of that be-
nemious dragon Pope Innocent
and his pestilent papistes, even
so likewise from the beginning
vnto this day would the church
of the Grekes neuer receiue it,
but abhorred it as a newe and
straunge, yea as a deuellish and
dampnable tradicion of Anti-
christe, as they in like manner
wolde neuer admit that wicked
tradicion of receiuing the sacra-
mente vnder one kinde; nor the
dammable and deuellish decre of
the

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þ single life of priests, although
that Romische Antichriste with
his sectaries haue soughte all
meanes possyble to brynge it
to passe.

Pope Nicolas the second de-
creed, that the bread and þ wine
which are set vpo the altare, are
not onlye after the consecration
the sacramentes of þ body and
bloude of Christe, but they are
also the very self same body and
bloud of our Lord and sauour
Jesu Christ, that was bozne of
Marpe the virgine, so that the
very body of Christ is ther trues-
ly and unfainedly handled of þ
priestes handes, broken & torne
on peces with the teethe of the
faithful. In the yere of our lord
M.l.viii. De consecrat. dist. 2. E-
go Berengarius.

Pope Honorius the third did

not

The sacra-
ment of the
altare after
pope Nico-
las doctrin
is the natu-
rall bodye
and bloude
of Christ:
Sed per
quam res
gulam?

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not only commaund that the sacrament of the altare should be worshipped and kneled vnto of the people, but also that it shuld be bozne vnto the sicke after a most comely sorte withall reuerence and honour; yea and that with candlelight also, though it be at the none dates. In y^e yere of our Lord. M. iij. C. xxi. Dec. 3. tit. i. cap. iij. Pantal.

Pope Innocent the thirde ordained, that the sacramēt of the altare shoulde be kepte in the Churches continuallye vnder locke and keye, to the entent to be in a readynesse at all tymes, leaste, saithe he, they that are sycke, shoulde wante that spiritual comfort in the troublesome time of deathe. In the yere of our Lord. M. iij. C. xv.

But in the primatall church
there

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there was no such reseruacion & keeping of the sacramental bread either for the sick or for the hole as it is at this present. For in the apostles time & many yeres after, if any breade remained of þe communion, it was not reserued & hanged vp in the pyxe to be worshipped, as þe is amonge vs broughte in by the deuill & Antichrist, but it was geue to þe poore people to eat. And in the time of Helychius and of Origene (as their comentaries vpon Leuiticus do testify,) the bread þe remained of the Communion was brente. And Clement Pope of Rome made a decree, that if any of the sacramental bread remained after the Lordes Supper was done, the clearkes should not reserue it to bee hanged vp and worshipped, but consume
and

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and eat it. De consecrat. dist. 2.

Pope Iulius the first, appoynted, that the sacrament of the altare shuld not be ministred with milke. Anno. iii. C. xxxvi. Durā. Notwithstanding we rede, that in the time of pope Innocent the viii. it was suffered that y^e p^riestes of Norduegia mighte singe masse with water for wante of wine. In the yere. M. iii. c. lxxiiii. Matth. Pol.

Pope Innocent the thirde bearing rule it was ordained in the counsell Latronense, that whan so euer the Sacramente of the altar is caried about, ther shuld be borne befoze it a bel ringing with a light to cause the people knele downe and worshop it. In the yere of our Lord. M. ii. c. xv. Iacobus de Vilaco.

In the counsell Arelatense it was

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was decreed, that if anye priest
were negligente in keepinge the
bodie of Christe, so that eyther
mouse or anye other beaste did
eat it the priest should for his
offence do penance. xl. dayes.
Dist. 3. De consecrat.

In y^e counsel Remense it was
instituted, that where as afore
the maner was for the priestes
oftentimes to deliuer the sacra-
ment of Christes body and blud
to lay men and to laye women,
yea to childre for to beare it vn-
to the sicke, the Priestes from
thensforth shuld no more so do,
but beare it them selues vnto
them, saying, that it is an horri-
ble & detestable thyng for suche
to cary the holy body of y^e Lord
to the sicke, which are forbidden
to come into the chauncell, or to
approche nie vnto the altare.

Except he
be to offer.

L. i.

De

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De consecrat. Dist. 2.

Of the Ceremonies
of the Church.

Albertus
in libro de
Misa my
sterijs.

The vse among the Chzisti-
ans was fyrste of all, that
so many as came together
into the church daily for to pray,
and to heare the worde of God,
the same shuld also daili receiue
the Communion together. But
whan the multitude that profes-
sed Chzist began to encrease and
waxed very great, so that order
could not conueniently be kept,
the aunciente fathers of Chzi-
stes church made a decree, that
all should communicate on the
sondaies, and be no more bounde
vnto the daile communion, as
they wer tofore. And hereof cometh
this sentence of. S. Austen
Daily to communicate, I nether
commend nor discommend, but
on

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on the Sondaiēs to receiue the
 communion, I wold counsell al
 men. Whā this receiuing of the
 communion euery sonday was
 not done wyth suche deuocion,
 sobrietie & grauitie, as it ought
 to haue bene, but thozow the oft
 cōming vnto it much dissoluciō
 and lightnes was shewed of di-
 uers people: the elders of Chri-
 stes church thought it mete for
 p̄sent to take away the maner
 of cōmunicating euery sondai, &
 to appoynt, p̄ the chriștiā sould
 receiue the communiō together
 thrise in the yeaere, at Easter, at
 whitson̄tide, & at the feast of chri-
 stes natiuity. But whā this or-
 der also was not dueeli & reuerēt
 ly obserued, it was iudged mete
 p̄ the people shuld cōmōli receiue
 p̄ Lozdes supper but once in the
 yeaere, that is to saye at Easter, &

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Holy bread
why it was
instituted
at the be-
spynng.

that in the stead therof because
the remembraunce of Chyestes pas-
sion & death shuld not be forgot-
te, nor his blessed body bzeking
& pzealous blud sheding fal fro
the remembraunce of the people,
which is pzeached, declared and
set forth to the faithfull at y^e lordes
supper by bzeking and eating
the bread, and by pouring, out &
drincking the wine: the fathers
of Chyestes church instituted y^e
ceremony of holy bread to put y^e
people in remembraunce of Chy-
estes body bzeking, that as they
se the bred, which is distributed
euery soday of the minister bro-
ken on many peces, so they shuld
set befoze the eyes of their mind
the bzeking of Chyestes body on
thaltare of the crosse for the re-
missiō of their sinnes, & addresse
thē selues to be thackful to God

the

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the father for so inestimable & exceeding great benefites geuen vnto the in the deth of his sone. And this ceremony of holy bred at that time was not only ministered to the people of the godly pastors, but it was also euery son-day preached & declared vnto the what the ceremony signified, and wherfor it was instituted of the rulers of christes church, euē to put the in remembrance of Christes body breking on thaltare of the crosse for the forgiuenesse of their sinnes. And it is not to be doubted, but the godli ministers in those daies did with sorrowful hartes minister that ceremony to the people, forasmuch as they for their vnthriftfulnes & dissolucio of life were depriued of the holy communio, & fed with a ceremony of mans inuencion, and diligently

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lightly exhorted the people so to
frame their liues according to
rule of gods word, & the elders
of Christs church seing their re-
pentance & amendment of life,
might therbi be occasioned to re-
store unto the the holy & blessed
communion, which is & partaking
of & body & blud of Christ: thus
was & ceremony not altogether
vnprofitable to the people of &
age. But it is in these our daies
far otherwise. For the ceremoni
in the popish churches is stil re-
tained, but who knoweth the sig-
nification & meaning of it? The
bread is eueri soday distributed
but how oft is & death of Christ
preched? It is now becom a cere-
mony dum, & vtterly vnprofita-
ble, yea wicked & abhominable,
as al thother popish ceremonies
are likewise. For whereas it was
instituted to put the people in re-

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mēbrāce of Chriſtes body breas-
 king, & pꝛieſtes dele it vnto this
 end, & the people eating thereof
 ſhuld beleue to receiue health &
 ſaluaciō both of bodi & ſoul. For
 theſe are the words, which they
 uſe in hallowing of the bred, as
 thei term it, as though & papiffs
 wth their coniuratiōs could make
 the creatures of God more holy
 thā God hath alredy made thē.
 Bñdic dñe hāc creaturā panis, qui
 bñdixiſti quinq; panis ī deſerto, vt
 omnes guſtātes ex his recipiant tā
 corporis quam animæ ſanitatē.
 Which is thus in engliſh: Bleeſſe
 O lord, this creature of breade,
 which diſt bleſſe. & loues in the
 wildernes, & al & taſt of thē, maⁱ
 receiue helth both of bodi & ſoul.
 What other thiſg is this, thā to at-
 tribute & vertue of our ſaluatiō,
 to a pild & begerli ceremoni, whi-
 che alone is due to & mere grace
 of God thozow faith in the deſh

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of Chziste: If we maye obtaine
health bothe of bodye and soule
by their bewitched breade, than
was Chziste promised, geuen,
conceaued, borne, circuncised,
persecuted, and put to death for
oure synnes in bayne, yea, than
was Chziste of God the father
made vnto vs. Wisedome and
ryghteousnes, and sanctifynge
and redēption in baine, O blas-
phemous Papistes.

l. 202. f.

Holi water

Pope Alexander the fyrst (as
the Papistes sayne) ordayned
water mingled with salte to be
halloved and afterward sprin-
keled vpon the people to put a-
waie theyr synnes, and to make
them holi and pure. He also com-
maunded, that it should be kept
both in Churches and in houses
to chase and driue awai deuils,
not only out of the houses wher
men

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me dwell, but also out of y^e harts
of the faithfull, as though faith
& the deuill could dwell together
in one hart. In the .xc. C. xiii.
Grat. Plat. Sabel, Lib. concil.

The wordes of Pope Alex-
anders Cannon are these. We
blesse the water mingled wyth
salt for this purpose, that al that
be sprinkled therewith, may be
made holpe and pure, whiche
thinge we commaunde all prie-
stes likewise to do. For, saith he
if the ashes of an Heyfare sprin-
kled, made holy & clesed the peo-
ple fro venial sins, much moze
water sprinkled with salt & ha-
lowed wth holi praters, doth sancti-
fy, make holi & clense the people
fro venial sinnes. And if the salt
being sprinkled by Helizeus, the
barēnes of the water was hea-
led, how much moze salt beyng
hallowed

Pope Alex-
anders des-
cree.

A cupstans-
ciall reason

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halowed wth godlipzaiers, taketh
away the barēnes of such thigs
as appertein to mā, & santifieth
& purgeth thē ſ̄ ar defiled, & mul
tiplieth such goods as we haue
nede of, & turneth awai ſ̄deceits
of the deuil, & defēdeth mē frō al
noughtie & wicked fātaſies. &c.

De cōſ. diſt. 3, c Aquā ſale cōſperſā
Is not this good ſtuſſe? Is
not this worſthi to be called a gods
ſeruiſe? Dought not the people to
riſe bp & to make curteſie to the
papiſt, whā he ſprinkleth them
with water of ſo greate vertue?
Are not the ſcriptures here wel
applied? Doeth not this cerco
nie make Chriſte Iacke out of
office wth all his woꝝkes & meri
tes? God haue merci on vs, and
hoꝝtly confounde Antichriſt.

Guilielmus Durandus ſaieth,
that ſ̄ holy water haue deſerued
to haue of god ſo greate vertue, ſ̄

as

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as outwardly it washeth the bodies from filthines, so inwardly it cleanseth the soules from sinnes. Rat. diuin. **O** blasphemie intolerable. This is the goodly godly catholike doctrine, wherewith the ungodly papistes infect the mindes of such christians, as are simple & light of belief, yea wherewith they cast the soules of all such as put their confidence & trust in these pilde & lowly ceremonies, into everlasting damnation. And yet must they be called laudable ceremonies, wel worthie forsooth to be frequented & blessed in the church of christ. And the teachers of this doctrine & the ministers of these ceremonies must alone be counted worthie to bear office in the church to be reputed for the pillar of our mother holy christ, to be had in estimation above all men, & to be revered as gods of all men, & so many

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as be of contrarye opinion teachinge that oure whole saluation cometh onely from God thorow faith in the blod of Christ, must be adiudged sedicious persons, sorowes of disorde, authors of newe learnynge, teachers of straunge doctrine and Heretikes. But as I maye by coniecture speake my mynde also concerning this ceremony, I thinke verely, that as the Ceremony of dealyng holy bread on the Sondayes was ordained of the Fathers of Christes church at that time to put the people in remembraunce of Christes bodie breakinge, so likewise at the same time was this ceremonye of water castinge broughte into the Church to put the people in remembraunce of Christes blod sheddynge on the aultare of the

cross

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crosse for theyr synnes. But as
 the Papistes in procelle of time
 losse the signification of holpe
 breade, and therfore ioyned vn-
 to it certeine doctrines of errour
 and false faith, so like wise haue
 they done in the ceremony of ho-
 ly water. Not knowynge the
 cause of the first institution, they
 haue fained the holpe water, as
 they call it, to be of so great ver-
 tue, that it is able to put awaye
 synne, to geue healthe bothe of
 mynde and body, to make so ma-
 ny holy and pure, as be sprinc-
 kled with it, to geue abundance
 of thinges, to driue away deuils
 to chase awaye all the power of
 our ghostly enemye, yea and to
 plucke him vp by the rotes and
 utterly to destroye hym with all
 his apostatike Angeles, to put
 backe diseases, to expell all cor-
 rupte

The won-
 derfull ver-
 tues of the
 holy water

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rupte and pestilent aiers, to dispatche all the giles, subtilties & deceites of the lurkyng enemye, to banishe all thinges that be contrary to the healthe, prosperite & quietnesse of all suche as dwell in the houses, where it is sprinkled, to geue securitie of hope, corroboration & strengtheninge of faith, to bring the holy ghost, and what not? And because this their Dreame shoulde be of the more credite, thei haue fathered those their lies, as thei do many other, of an auncient Bishop of Rome, called Alexander the first, which liued in the yeare of oure Lozde. C.xv. And here maiest thou se, what a lying generatiō the Papistes are, as I maye speake nothyng of theyr pestilēt and abhominable doctrine.

The Papistes are a lying generation.

Procession

Pope Agapetus the first commaun-

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maūded the people to go proces-
sion on Sōdaies. In the yere. &c.
b.c. xxxv. Plat. Pol. D. Barns.

Guilielmus Durandus writeth
that whā the people go a proces-
sion the Belles are rong to this
ende, euē to make the deuils a-
fraid & to chase the awaye. For
saith he, the deuils are wōder-
fully afraied, whā thei heare the
trōpets of the militāt church, I
meane the Belles, euē as a ty-
raūt is afraied, whā he heareth
in his owne lande the trōpets of
some mightie king yis his ene-
mie. And this is also the cause
whi the church, whā ther is any
great tēpest, ringeth the belles y
the deuils hering the trōpets of
the euerlastig king, shuld be a-
fraid & trudge awai, & cause no
more tēpestes to rise &c. rat. diul.

Pope Leo the third brought
sensyng into the church. In the

Why they
syng the
Belles at
procession.

Why they
ring in any
great tem-
pest.

Wensyngel

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Hallowing
of the font.

vere of our lord. viii. C. iii. Pol.
D. Barns. Pantat.

Pope Leo, pope Damasus, and
S. Ambrose deuised the hallow-
ing of the font. Guil. Durand.

Candels
bearing on
candelmas
day.

Pope Sergius, otherwise cal-
led Pope Swines snowte, com-
maunded, y^e all the people shuld
go on procession vppon candle-
masse day, and carye candles a-
bout with them brenninge in
their handes. In the vere of our
Lorde. vi. C. lxxxi. Guil. Dur-
and. Achilles.

Hallowing
of palmes,
fire, ashes,
candels.

Pope Gregory the fyrst deu-
ised y^e hallowing of palmes, fire,
ashes, candels, &c. In the .xv.
C. lxxxi. Durand. Anto.

Ashes sprin-
klinge.

Pope Gregory also ordeined,
that y^e people on a shewednesday
shuld be sprinkled wth halowed a-
shes, to put thē in remēbrance, y^e
they are but earth, dust & ashes.
Ansel. Ryd. Pope

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Pope Gregory the fyrste also appointed that Palmes should be borne about in processyon on Palme sonday. Ansel. Ryd.

Palmes
bearyng.

Pope Gregory the fyrst lyke- wyse brought into the Church the crepyng vnto the crosse. Sigeb. Antoninus.

Crosse cre-
pyng.

Pope Zozimus ordeined, that the pascall taper shoulde be halowed on Easter euen, and sette vp in euery parishe Church. In the yere. 7c. iiii. C. xvi. Isid. vo- lat. Plat. D. Barns.

The Pas-
chal taper.

Some make Pope Theodo- rus Authoz of it, which lyued in the yere. 7c. vi. c. xv. Chro. fasci, temp.

Pope Clement the fyrste in- vented the Oyle and Creame. In the yere of. 7c. lxxxviii. Lib. concil. Durand.

Oyle and
Creame.

Pope Fabiane ordayned, that
M. i. the

halowyn-
g of oyle and
Creame.

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the oyle and creme shuld be re-
nued euery Maundy Thursday
and that the old shuld be bzent.
For, saythe he, it is a newe sa-
crament, and therefore muste it
alwaies be renued, and the olde
bzente. In the yere of our Lord
ii. C. xlii. Platina, Volat, tascic.

Item. Pol

Hallowyng
of newe
frutes.

Doope Eutichianus decreed,
that all newe frutes, but speci-
aliye beanes and grapes shuld
be blessed, consecrated, and hal-
lowed vppon the altare. In the
yere of. xc. ii. C. lxxiii. Plac. Pol
D. Barns.

Of fasting.

Lent faste.



Doope Telesphorus
poynted the lent t
be fasted before E
ster. And he added
and

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another weke to it, that we call
Quinquagesima. This weke he
commaunded Priestes to faste
more the the laitie, because that
they, which oughte to be holper
than the reast, should in this or-
dinary fast shew more abstinēce
then other. In the yeare of our
Lord C. ccc.iii. Concil. Euseb.
Sabel. Pol. D. Barns.

Carcombertus king of Eng-
land was the first that commaun-
ded the inhabitautes of Eng-
land to fast Lent. In the yeare
of our Lorde. vi. C. xlv. Sigeb. in
Chro. Pantal.

Lent fyrste
fasted in
England.

Pope Calixtus ordained, that
the Fyrbryng dayes shoulde be
fasted. iiii. tymes in the yeare,
where as afore they were fasted
but thryse in the yere onlve, that
wheat, wine and oyle mighte be
encreased. In the xc. ii. C. xiii.

Fyrbryng
dayes.

M. ii.

Dist.

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Dist. 76. cap. Ieiunium. Pla. Sab.
Pol. D. Barns.

In þe pꝛimate church, saith
Durand it was determined, that
the Fasting daies should be fa-
sted only at. iiii. sondry times in
the yere. But pope Calixt orde-
ned, þe they should be fasted four
times in the yere. For þe Jewes
also, saith he, fasted. iiii. times in
the yere, þe is to saye, before Ea-
ster, before Whitsontide, before
the feast of tabernacles, & before
the feast of dedicaciō And wher
as afore the Fasting daies of
the spring time were appoynted
to be fasted in the fyrst weke of
March, and the Fasting daies
of the somer time in the seconde
weke of June, & the Fasting
daies of Harvest in the thirde
weke of septēbre, & the Fasting
daies of winter time in þe fourth
weke

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weke of Decēber: Pope Leo for
many incōmodities y^e did groo
therof, appoynted, y^e the springe
time fast should be in the fyrste
weke of lēt, the somer fast in the
weke after whitsōtide, y^e haruest
fast accoꝝding to the old wont, &
the winter fast in the thirde weke
of aduent. Rat. diuin.

Pope Gregory the first com-
maunded, y^e neither flesh nor a-
ny thing that hath affinity with
fleshe, as chese, Butter, Milke,
egges. &c. shuld be eatē on such
daies as are appoynted to be
fasted. In the yeare of .xc.v.c.
lxxxiiii. Grat. Polydor. Pantal.

A rule for
fastyng.

Pope Silvester the first ordai-
ned, y^e wedensday & friday shuld
be fasted. In y^e. xc.iii. c. xiiii. chr.

wednesday
and Friday
fast.

Pope Gregory the seventh
appoynted, y^e the saterday shuld
be fasted, & commaunded that

M.iii.

chre

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christen men shuld eat no flethe
on that day. In the yere. &c. M.
lxxiii. Plat. Volat. Naucles.

Saterday
fast.

Many attribute the saterday
fast to pope Innocent the fyfste.
In the. &c. liii. C. liii. Grat Plat.
Sabel. Chro. fasc. temp. D. Barns.
Pantal. And pope Innocents rea-
son, whye men shoulde faste the
Saterdaye, is this: fyfste be-
cause on that day Christe lay in
the sepulchre. Secodly, because
his disciples for very sorow fa-
sted that day. Lib. concil. Chro.
chronicarum.

Lent Sater
day not fa-
sted.

Pope Innocent, saith Guiliel-
mus Durandus, made a constitur-
cion, that the saterday in Lent
shold not be fasted, because the
Lord reasted in the sepulchre on
the saterday, for a tokē of the qui-
etnes & rest, y we shal hereafter
haue, wherin al affliction & tro-
ble

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ble shalbe put awai frō vs. The same decre also made pope Melchiades & pope Silvester, because that the nature of mā shuld not be to much weakened by the reason of the Friday fast going before. Rat. diuinorum.

Pope Melchiades did forbid any man to fast either on the sōday or on the thursday. In the. Sōday and thursdave not fasted.
 Ec. ccc. x. Gra. Vol. fal. tēp. Chro.

Pope Gregory the secēd made a decree, that Christen menne should fast vpon the Thursday in Lent, which was neuer vsed afore, and that ther shuld be solemne massing also on those daies in churches. But pope Melchiasdes ordained, that no man shuld fast the Thursday, no more thā the Sōday. For, saith he, as the sonday was solemne because of the Resurrection of the Lord, so
Lent thurs- day fasted.
 M. iiii. likewise

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likewise ought the Thursday to be, because on þ day Christ instituted his supper, & ascended into heauen. In the. xc. vii. C. viii. Sigeb. Durand. Pantal.

**Sainctes
Euens.**

Pope Boniface the first ordained, that sainctes euens should be solemnelye fasted. In the. xc. iiii. C. xvi. Pol. Pantal.

Pope Eusebius made a lawe that suche fastes as were commaunded of the Priestes in the church to be fasted, should in no condicion be broke, except great necessitie compelled any man so to do. In the yere of oure Lord iii. C. vi. Lib. concil.

**Wicked
lawe.**

The Popes decrees affyrme plainly, þ who so euer eateth any thing befoze masse be don, on such daies as are appoynted by holy church to be fasted, þ same comitteth deadly sin, Gail. Dur.
Pope

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Pope Eleutherus made a law, ^{by godly} ^{law.}
 that no Christen man should re-
 fuse to eate of supersticiou anye
 kynde of meate, that is bled to
 be eaten. All thinges, sayeth the
 Apostle, are puer to theym that
 are puer. And nothynge is to be
 cast awai, that is receaued with
 thākes geuyng. For it is sāctifi-
 ed by the word of God & prayer.
 In the .xc. 74. cuse. vol. Sabi. pā.

In the counsell Braccarense
 it was agreed that all the apo-
 stels euens should be fasted, ex-
 cepte the Euens of these Apo-
 stels Philippe and Iacob, and
 John the Euangeliste: For the
 feast of Philippe and Iacob,
 is betwen Easter and Witson-
 tide, whiche is a time of ioy and
 gladnes, and therefore is there
 no fastynge. And the feast of
 saint John the Euangelist is
 at

Apostles
 Euens are
 fasted, ex-
 cept these

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at Christemasse, whā men must
make good there and be frolike
and merry. Guil. Duran.

The counsel Calcedonense de-
creed, that they should be coun-
ted by no meanes to fast, which
eate before the euenyng prayer
be done. Lib. concil.

Of holy daies and of the feastes of saintes,

with suche like.

Easter day.



Pope Pius the fyrst or-
deined that Ester day
shoulde be celebrated
and kept holy ever on
the Sonday. In the yere of our
Lord. c. lviij. Lib. concil. Pol. D.
Barns. Pantal.

Sonday.

Pope Leo the fyrst commaun-
ded, that the Sonday should be
kepte holy, and that all Christi-
ans should behaue them selues
godly

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godli, and vertuously al the day
long by prayinge, hearyng and **A godly
lawe.**
readyng the worde of God, and
by visityng the sycke and pooze,
and by confortyng them. In the
yere of our lord. iiii. c. xl. Volat.
Sab. Pant.

Pope Gregory the seventh
condemned all them, that teach,
that it is not lawfull to worke on
the Saterday. In the yere. &c.
M. lxxiii. De consecrat. dist. iii.
cap. Peruenit.

Pope Gregori the fyrst appro- **Trinite
Sunday.**
ued and allowed the feast of
the Trinite, whych Pope
Alexander wolde by no meanes
admitte. For saith he, as there
ought to be no feast of the vni-
tie, no more oughte there to be
any feast of the Trinite. In the
yere. &c. b. c. lxxviii. Guil. Dur.

Pope Urban the. iiii. ordeined **The feast
of Corpus
Christi.**
the

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the feaste of the Sacrament of the altare, otherwise called, the feast of Corpus Christi, wth pardons and Indulgences greate plentie to allure the folyshe and simple people to commit spirytual whoredome with the Sacrament, and wylled it to be kepte holy the Thursday after Trinitie Sonday. In the yere of our Lozde. M. cc lxiij. Christ. Mas. saus. Poly. Pant.

The begynnyng of the feast of Corpus Christi

The begynnyng of this feast was this. In the countrie of the Leodienses, ther was a certeine recluse oz anckresse called Eua, which of a vaine, folyshe and superstitious toward the Sacramēt of the altare, as they terme it, procured thozowe earnest sute of Pope Vrbane the fourthe, that the Sacramente of the altare commonlye called Corpus Christi

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Christi, might also haue a feast,
 beyng as wel woꝛthi as the gal
 lowe tree oꝛ crosse that Chꝛiste
 was hanged on. whiche was al
 ready celebrated in the Church,
 and that the same feast of Cor
 pus Ghristi might with al solem
 nitie be kept holy thozowe oute
 the whole woꝛlde. Pope Vrbān
 beyng an holy and deuoute fa
 ther, doubt ye not, consyderynge
 the great deuocion, earnest zeles,
 and godlye minde of this holye
 and religious woman, accom
 plished foole gratiousslie her ten
 der request, and dyd not onely
 ordeine that this feast should be
 kept holy, but he also graunted
 full Indulgences & large par
 dons to so manye as eyther dyd
 saye oꝛ heare the seruice belon
 gyng to that feast, which Tho
 mas of Aquine the blacke frere
 made

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made. Arnoldus boetius. Duran.

Before that time there was no such feast knowen in y church of Christ, but this is moste certain, that thorow this feast great ydolatrie and muche spirituall whoredom is committed to the sacramental breade in all those places, wher the true doctrine of y sacramēt is not known. Pope Innocent y third, saith Theodor⁹ Bibliander, in the cōsel Lateranense, placed the fond fansye of Lanfrancke concerning transubstantiacion amōg the articles of faith of the most hie Trinite. In the .xc. M. ii. C. xv. And because nothing shuld want to the worshipping of the new found God of bred & wine, & that the bishop of Rome mighte haue his God Mazim, as Aaron in the Idolatrous Israelites had the golde calfe

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calfe in the wildernes. Pope Urban the fourth ordained the feast of Corpus Christi wyth large pardones. In the. xc. M. ii. C. lxiii. Concil. sac. dom.

Pope Silvester at the desire of the Emperour Constantine instituted the feast of Lammaste, called, Aduincula sancti Petri. In the. xc. iii. C. xliii. Grat. Pol.

Pope Honorius deuised the feast of the exaltacio of y^e crosse. In the. xc. vi. c. xlii. Plat. Pantal.

Pope Eusebius instituted the feast of the inuencio of y^e crosse. In the. xc. iii. c. vi. Gra. Gui. du.

Some attribute these festes to pope Urban the fourth. Pol. ver.

Pope Calixte the thyrde inuented the feast of Transfiguration of our Lorde. In the. xc. M. iiii. C. lb. Matth. Pal. Chro. Pantal.

Pope

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The feaste
of the Assu-
ption of
Mary.

Pope Leo the fourth institu-
ted, that the Feast of the Assum-
ption of Mary should in all pla-
ces be kept hye and holy eighte
daies. In the yere of our Lord.
viii. c. lviii. Lib. concil. Sigeb.
functius.

The feaste
of the Nati-
vity of
Mary.

Pope Innocent the fourth or-
deined the Feast of the Natiuitie
of Mary with the Octaues ther-
of. In the yere. xc. M. cc. xliiii.
Volat. Sabel. Pantal.

Michels
was.

Pope Felix the third appoin-
ted the feast of the Archeangell
Michael to be kept holy. In the
yere of our Lorde. cccc. lxxviii.
Lib. concil. Chro.

Dedicati-
on daye.

Pope Felix the thirde ordey-
ned the Feast of the Dedication
of the temple, commonly called
Churche holiday, and commaū-
ded that euery Citie, Towne or
Village, should yerey kepe ho-
lye

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ly for ever after that day, wher
on the Church was hallowed.
Volat. Plat. Pol.

Pope Boniface the fourth orde- The feast
of Saintes
ained the feast of all Saintes,
called, All halowes. In the yere
of oure Lorde. vi. C. ix. Platina.
Volat. Pol.

Pope Gregory the fourth af-
terward willed, that the feast of
all saintes shuld be kept y first
day of Nouembze. In the yere
of our Lord. viii. C. xxi. Pla-
Sabel. Pol. Pantal. D. Barns.

Pope Iohn the. xvi. confir- The feast
of al soules
med the feast of all soules, whi-
che was begone by a certayne
Moncke called Odilo. In the
yere of our Lord. M. iiii Petrus
Damianus. Christ. Massæus. Vo-
lat. fas. temp. Pol.

This feast, as they write, toke The origi-
nall of the
feast of all
the beginninge on this maner.

N. i.

A cer-
Soules.

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A certeine Monke named Odil-
lo Prouinciall of the monkes of
Cluniacenses order, vpon the oc-
casion that he heard about Etua
the mounteine of Sicilie often-
times great weapyng, lamen-
ting and crying, which he suppo-
sed to be the yellyng of euill spi-
rits that wailed because the sou-
les of dead men wer taken from
them by the petitions and sacri-
fices of well disposed Chzisten
people, perswaded his couent to
make a generall obite for al sou-
les the day nexte after the feast
of all Sainctes, and desyzed
Pope John y^e xviii. to set it forth
by hys authoritie, and to com-
maunde it to be obserued gene-
rally as a godly institution full
of pitifull charitie. Which thing
Pope John did with all expedie-
tion, so that of this Monkes for
lish

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listhe supposition, there hath
spronge by muche bayne super-
sticion. Volat. Pol.

Pope Sixtus the fourth, orde-
ned the feastes of the Concepti-
on and Presentation of Mary,
and the feastes of Anne her mo-
ther, and of Joseph her husband.
In the yeare of our Lorde. M.
foure hundred threescore & eleue
Decret. Extrauagant.

The con-
ception and
Presentati-
on of Ma-
ri, with the
feastes of
Anne and
Joseph.

Pope Urban the sytte made
the Visitation of Marye holpe
day. In the yeare of our Lorde,
a thousande thre hundred thre-
score & eightene. Chro. Massæus

The visita-
tion of
Marye.

Pope Sergius otherwise cal-
led Pope swines snout confir-
med the feast of the Purificati-
on of Mary, commonly called
Candlemasse daye, whiche be-
fore was instituted at Constan-
tinople; Pope Vigilius beyng
N. ii. Bishop

Candlemas
daye.

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bishop of Rome. In the yere. **Æ**
b. C. liii. Sigeb. Pantal. And he
commaunded that all the people
should on that day go procession
and cary brenninge candles a-
bout with them in their hands.
In the yere. **Æ. vi. C. lxxxiii.**
Chro. Guil. Durand.

The feastes
of the foure
Euangelis-
tes and of
the foure
Doctors.

Pope Boniface the. viii. ordai-
ned, that the feastes of the. iiii.
Euangelistes, Matthew, Mark
Luke and Ihon, againe, that
the feastes of the foure doctors,
Ambrose, Augustine, Hierome
and Gregory shoulde be double
feastes in holy Church. In the
yere of our Lord. **M. iii. c. fal.**
temp. Christ. Massæus.

A generall
rule for ho-
ly dayes.

Pope Innocente the fourthe
bearinge rule, it was agreed at
a Counsell holden at Lyons,
what holye daies shoulde speci-
allie be obserued, where it was
decreed,

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decreed, that the sondaies shuld
 be kepte holpe from Saterday
 at noone, till Sonday at night.
 Item, that the feastes folowing
 shoulde also be hallowed and
 kepte holpe, that is to saye.
 The feastes of the Natiuitie of
 Chryste, of Sainte Stephen, of
 Saint Ihon the Euangelist, of
 the Innocents, of Saint Sil-
 uester, of the Circumcision, of
 the Epiphany, of Easter wyth
 the whole wekes that go befoze
 and after, of the iiii. Rogacion
 daies, of the Assencion of Christ
 of Whitsontyde wyth the two
 dayes folowynge, of. S. Ihon
 Baptiste, of the. xii. Apostles,
 of Saint Laurence, of blessed
 Marye, of Saint Michaell, of
 the Dedication of the temple, of
 all Sainctes, of. S. Martine,
 and to be chozt, all such feastes
 R. iiii. of

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of canonised saintes, as euerye Bishop in his Diocesse with the consent of the clergie and of the people, haue determined to kepe holy. As for all other Feastes that are in the yeare, the people ought nether to be compelled to kepe them holye daye, not yet to be forbydden. Concil. Polydo. Durand.

The feast
of the con-
ception of
Mary con-
firmed
with par-
don.

A Councell holden at Basille confirmed the feast of the Conception of Mary, and graunted to so many as deuoutlye kepe it holye daye, and be present at the seruice, an hundred and fiftie dayes of pardone. Lib. concil.

The annū-
ciation of
Mary.

In the counsell Toletane, it was decreed, that the feast of the Annunciation of Marye should be kepte holy the fiftene daye of the Kalendes of Ianua-rye, and that the feast of the Na-tiuitie

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tiuitie of her Sonne, that is to
say, Chyrttemasse, should be cele
brated and kept holy the eyghte
daye of the kalendes of Janua-
rye. Lib. concil.

Christmas

Item in a councell holden at
Basille the feaste of the Visitati-
on of Marye was confyrmmed,
and an hundred dayes of par-
donne graunted to all that with
good deuocion be present at
the seruice of that day.

The feaste
of the visi-
tation of
Marye con-
firmed by
pardon.

Lib. concil.

Of Canonizing and
makyng of saintes.

Ope Alexāder the
thyrde ordeyned,
that none shoulde
be takē for a saint
excepte he were
A. iiii. firste

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first canonized and admitted to
be a Saint by the Bishoppe of
Romes bulle. In the yeare of
our Lorde. M. C. lx. Dec. 3. tit.
46. Capi. Reliquis Sanctorum.
Pol. Pantal.

Pope Gregory the. ix. made
Frier Dominicke, and Fryer
Fraunces, and frier Anthonye
de padua, and Elizabeth dought-
ter to the kynge of Hungarye
Saintes. In the yeare of oure
Lord. M. ii. C. xxvii. Pla. Chro.
Krantz. Pantal.

Pope Alexander the fourthe
made Clare the Nonne, Peter
Martyr the Blackefrier, and
Stanislaus Bishop of Craconite,
Saintes. In the yeare of oure
Lorde. M. ii. C. lvi. Chronica,
Volat. Pantal.

Pope Iohn the. xxii. made
Lewes Byshop of Tolossa, and
some

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loune to Charles king of france
a sainte. He sainted also Tho-
mas of Aquine the blacke frere
and Thomas the Bishoppe of
Herford. In the yere of. *xc. M.*
iii. c. xvi. Plat. volat. Pant.

Pope Nicolas the fift amōg
a greate rable of others made
Bernardine y^e grai frier a saint
In the yere *xc. M. iiii. xlvii.*
Chro. Plat.

Pope Calixte the third made
Vincent the blacke frier, and
Edmonde kinge of Englande,
saintes. In the yere of our lord.
M. iiii. c. lv. Volat. Pan.

Pope Pius the secōd made Ka-
terine a saint. In the yere of. *xc.*
M. iiii. c. lvi. Volat. Chro.

Pope Clement the syxt made
Iuo the Prieste a sainte. In the
yere of. *xc. M. iiii. c. cliii.* Chro.
Volat.

Pope

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Pope Sixt^o the fourth made
Bonauenture the Graye Frier a
Sainte. In the .xc. M. iiii. C.
lxxi. Chronica Chro.

Pope Alexáder the third made
Barnard the monke a sainte. In
the .xc. M. C. lx. Iac. Mayer.

Pope Innocent the viii made
Heliopold a Sainte. In the
yeare of our Lorde. M. iiii. C.
lxxviii. Chro.

Pope Alexáder the third made
Thomas Becket Archbyshop of
Cantozbury a Sainte. Aboute
the yere of our Lorde. M. C. lx.
Plat. D. Barns.

Pope Innocent the third made
Hughe of Lincolne a Sainte.
In the yere of our Lord. M. ii.
C. xv. Ias. temp.

Pope Clement made Hedwi-
gis somtime Duchesse of Polo-
nia, a Saint, Ias. temp.

Pope

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Pooper Boniface the nynthe
made Brigide the Nun a sainte
In the yeare of our Lorde. M.
iii. C. lxxix. Chro.

Pope Leo the ninthe made
Vvolfgange Byschoppe of Ratiss-
bone a Saint. In the yeare of
our Lord. M. xlix. Chro.

Pooper Gregory the seuenth
made Ihon Gualberte the monk
a saint. In the yere of our Lord
M. lxxiii. Chro.

Pope Innocent the secōd made
Hughe the charterhouse monke
a Sainte. In the yeare of oure
Lord. M. C. xxviii. Chro.

Pope Boniface the. viii. made
Lewes king of Fraunce a saint.
In the. xc. M. iii. C. Chro.

Pope Innocēt the fourth made
Edmund archbishop of Cantor-
bury, a sainte. In the. xc. M. ii.
C. xliii. Chronic. Sabel.

Pope

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· Pope Eugenius the fourth made Nicolas de Tolet an Austen Frier a saint. In the yeare
æc. M. iiii. c. xxxi. Chro.

· Pope Clement the first made Pope Celestine vnder the name of Peter, a sainte. In the yeare.
æc. M. iii. C. v. Chro.

· From the tyme that the pops began fyrst to canonise & make saintes vnto the reigne of pope John the. xxi. there wer found to be canonised fyue thousande, fyue hundred, fyftie & v. saintes that the pops had made, as writeth the Authoz of fasciculus temporum.

· Isuardus the frenche monke diligently searching out the number of saintes found, that euery day in the yere there were more than thzee hundred saintes to be serued, such a multitude of new
saintes

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saintes haue y popes of Rome brought into the church of their owne authozitie, whō they haue sainted partly for fauour, partly for money, partly of a blinde zeale, and partly for the satisfiing of other mennes corrupt affections. And these must we take for saintes, worshop, pray vnto, call vpon, make our Intercessours, mediators and aduocats, and yet notwithstanding the popes canonizatiō, we know not, whether they be saintes in heuen, or deuils in hell.

Of the Relikes of Saintes.



Dope Paschalis the first deuised first of all the glorious settinge oute to sale of the reliques of saintes

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cles. In the yere of our Lorde.
viii. C. xxi. Chro. fas. temp.

Pope Clement the fiste com-
maunded, that the reliques of
Saintes should be reuerently
kept and had in great honoure.
In the yere of. xc. vii. C. v.
Clement. lib. 3. tit. 16. cap. 1. Vo-
lat. Pantal.

Pope Gregory the fourth co-
maunded y^e masse should be said
ouer the bodies of the martires.
In the. xc. viii. C. xxi. Poly.

Pope Felix ordained y^e yere-
ly oblation should be had in me-
morial of the martirs. Pol.

Pope Boniface the fiste made
a decree, that suche as were but
Benet and Colet, should not tou-
che the reliques of Saints, but
they only, which are subdeacōs
deacons and priestes. In the. xc
vi. C. xxi. Chro.

22

Pope

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Pope Sergius the first inuent-
 ted the gorgeous shrines of sain-
 tes to keepe reliques in. In the
 yere of our Lord. vi. C. lxxxiii
 fasci. temp.

Of Pilgrimages.

Pope Anacletus exco-
 municated, cursed &
 pronounced all suche
 giltie of sacrilege, as
 hinder any man to visite the se-
 pulchers of the Sainctes. In
 the yere of oure Lorde. C. iiii.
 Chro. Pol.

Pope Cletus allowed pil-
 grymages vnto Sainctes say-
 inge, that it is moze profita-
 ble for soule healthe to go on
 Pilgrimage vnto. S. Peter in
 Rome, than to faste two whole
 yeaers. In the yere. &c. lxxxiii.
 fasc.

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fasci. tempo.

Pope Calixte the seconde ordained, that who so ever spoy-
beth, robbeth, or hurteth ani such
as goon pylgrimage to Rome
or to anye other holpe places of
of saintes, the same should be ex-
comunicated and accursed. In
the yere of oure Lorde. M.c.xx.
quest. xxiiii. cap. iii. Si quis.

Of praying for the Dead.

Pope Pelagius the first
instituted fyrste of all
funerall exequies or
diriges with Masses
of requiem to be done for y^e dead.
He also commaunded, that the
Priestes at they^r Masses shold
dayly pray for the dead in they^r
secod Memento. In the yere Ac.
v.c.

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liiii. Grat. Plat. Pol.

Pope Gregory the third commaunded that oblations and sacrifices should be offered of the priestes at their Masses for the dead. In the yere .ac. vii. c. xxxv
Nauclerus. D. Barns.

Pope Leo appoynted y^e masse to be a Sacrifice for the deade.
Valer. Ansel.

Pope Benet the thyrd ordained that the cleargy shoulde be present at the buriall of the Bishops, and sing Dirige for their soules, and that the Bishoppes likewise shuld be present at the buriall of the cleargy, and singe Dirige also for theyr soules.
In the yere of our Lorde. viii. C. lxi. Chro. Pla.

Pope Thon the .xviii. at the instant desyre of Odilo y^e monke appoynted one seuerall daye in
D. i. the

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the yere to pray for all Chzisten
soules departed, which we com-
monly call, the feast of all souls.
But of this we spake afore.

Of the Pope and of his auctoritie.



Pope Boniface the
thirde thozow great
and earnest sute (al-
thoughe mani god-
ly learned men resi-
sted him, condemninge this hye
ambition and intollerable pride
in lyf tyng by hym selfe aboue
his fellow Bischoppes, and cha-
lengyng vnto him that auctho-
ritie, whiche the holye scripture
in no place geueth him) obtay-
ned at the last of the Emperour
Phocas, þ he and his successours
for euer after should be take for
the

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the chiefe Bishop and supreme
 heade of the vniuersall Church
 of Christ, thozow out the world,
 and that the Church of Rome
 from that day forwarde should
 be called, and so receaued. The
 chief and principal head church
 of the whole world, and that the
 Church of Rome shoulde be in
 subiection to no church, but that
 all Churches vniuersall should
 be obedient vnto it. In the yere.
 ec. vi. C. vii. Christianus Massæ-
 us. Chro. Platina, Pant. P. Diac.
 Anselmus Ryd.

Hope Benet the seconde obtai-
 ned of the Emperoz Costantine,
 that the Bishop of Rome should
 be takē for Christes true vicare
 in earth, and Peters successor.
 In the yere of oure Lorde, syxe
 hundred and nintie. Anselmus.
 Ryd. Achilles Pyrminius.

D. ii,

Hope

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Pope Vigilius made a decree with the consente of his adherentes, that the sea of Rome should be taken for the hed and mastresse of all Churches thorow out the worlde. In the. *ac.* *b.* *C.* *xl.* *Isidorus in Vigil.*

That same decree made also **Pope Simplicius**. In the. *ac.* *iiii.* *C.* *lxx.* *Chro. Flores. hist.*

Pope Nicolas the first decreed, that the Popes lawes & letters should be of equall authority with the holy scriptures. In the *pere.* *ac.* *vi.* *C.* *lxxv.* *Ansel. Ryd.*

Pope Calixte the second made a decree, that it is not lawefull for any manne to dissente from the Church of Rome. For, saith he, as the sonne came to do the wyll of the Father: so must christen men do the wyll of the Mother, which is the Church

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of Rome. In the yeare of oure
Lorde. M.C.xx. Dist. 12. capit.
Non decet.

Pope Marcellus ordained, that
from that time forward a gene-
rall counsell shulde be of no au-
thoritie, excepte the bishoppe of
Rome do confirme and allowe
it. In the yeare of oure Lorde.
iii.C. Lib. concil. Polyd. dist.
17. Synodum.

Pope Boniface the. viii. vpon
a certaine greate and solemne
feast, apparelled in his Pontif-
ficalibus was caried aboute the
citie of Rome on mens shoul-
ders, and gaue the people large
blessinges with wagginge hye
fingers ouer the. The next day
after he put on an imperial robe
& commaunded a naked sword
to be bozne before him: & he him-
self sitting vpon his Hoyle cried
D, iii, out

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out with a lowde voice, sayinge:
Ecce duo gladio hic: beheld, here
are two swordes: callinge hym
selfe Lorde of the whole worlde
bothe concernyng tempozal and
spiritual matters. This is that
monsture, of whom it is writtē:
Intrauit vt Vulpes: vixit vt Leo:
moritur vt canis. That is to say:
he entred in as a fore: He liued
as a Lyon: He died as a dogge.
In the yeare of oure Lord. M.
ii.c.cc. Albertus Crantzius, Fas,
temporum.

¶ Pope Leo the fourth so great-
lie esteemed both of him self and
of his authoritie, that he offered
hys feete euen vnto Prynces, to
be kyssed and honoured. In the
yeare of oure Lord. viii. C. xlvii
Volat. Plat. Pantal.

¶ Pope Innocent the thyrde
fyrste of all crowned Otho the

Em

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Emperoure, and afterwarde
 depriued him againe: Saying,
 It lieth in my power both to set
 vp, and plucke downe Empe-
 rours, kynges and Prynces
 at my pleasure. For all power
 is geuen vnto me bothe in hea-
 uen and in earthe. In the yere
 of our Lord. M.ii.C.v. fascicu-
 lorum. Paul. Phryg. Chro.

Pope Alexander the thirde
 dyd not onely wyth Marty-
 all armoures resyste the God-
 ly and noble Emperoure Fre-
 dericke, but at the laste throzowe
 the myghte of other Prynces,
 subduynge hym, compelled the
 aforesaide Emperoure, befoze
 he woulde geue hym absoluci-
 on, to lye flatte downe vppon
 the grounde befoze hym, and
 the Pope settinge hys foote
 in the Emperours necke, saide:

D.iiii,

Scrip

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Scriptum est, Super aspidem et basiliscum ambulabis, et concubabis leonem et draconem. That is to saye: It is wozitten, vppon the Adder and the Cockecatrice shalt thou walk, and thou shalt treade doone the Lion and the Dragon. In the yeaere. Æc. 1160. Nauclerus. Plat. Sabel.

This Pope made and compelled Lewes king of fraunce, and Henrype King of Englande to be hys Lackies and to runne on foote by hym, the one holdynge hys Horses byrdell on the ryghte syde, the other on the lefte syde, leadynge hym wyth greate Pompe thozowe the Citie Tociacum vnto Ligeris. Sigelbertus.

Pope Hadriane the fourthe was hoznewoode, because the Emperour held with his hande the

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the lifte styzroppe, and not the right, whan he came downe of his hourse. In the yere of our Ae. M. v. c. lv. Albe, Crantius, Otho, frif, Pantaleon.

Pope Calixte the second, whā he retourned vnto Rome, caused Pope Benet, whom the Emperour had befoze set bp, to be appzeheended, and to be set vpon an Hourse, and so to ryde befoze him vilanously all the waie, his face being tourned vnto the hourses arsse, and holdyng the hourse taile in his hande in steade of a bridle. And afterward he thzeu him into prizon, where he moste miserally died. In the yere of our Lord m. c. xx. fal. tem. Chro.

Pope Iulius the fyrst made a decre, that if any mā dyd suspect his Iudge, he shold appeale vn to the sea of Rome, as a place to iudge

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iudge al mē, but to be iudged of none. In the yere. **ac. M. D. v.** Chro. Ioan. Tit.

Pope Innocent the firste likewise made a law, that the sea of Rome should be of greater authoritie than the sea of any other Bishop thorow oute the world, and that it should be lawfull for the sea of Rome to iudge of all other seas, but that one and alone to be subiecte to the iudgement of none other. In the yere of our Lord. 405. **Caus. 9. quest. 3. Nemo. iudicabit. pantal.**

Pope Stephan the first decreed, that what so ever statutes the Church of Rome maketh, they oughte of all men necessarily to be obserued. In the yere of our Lord. viii. C. lxxv. **Grat. Dist. 19. Enimvero.**

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Of Bishoppes.



Dope Boniface the third commaunded that the clergy and the people of y^e diocesse shoulde chose they^r owne Bishoppe. In the yeare of oure Lorde. vi. C. viii. Plat. Sabel.

Dope Gregory the seuenthe ordayned, that no priest shoulde take a Bishopp^ricke of any laye man. If he dyd, that he shoulde be excommunicate and lose his Bishopp^ricke. In the yeare of our Lord. M. lxxiiii. Lib. conc.

Dope Anacletus made a decre, that a bishop should be cōse-
crated of no lesse than of iii. by-
shops, yea and those of the same
prouince. For, saith he, an exāple
of orderig bishops was shewed
vnto

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unto the Christ James Bishop
of Hierusalem, whiche was ordeined and appointed Bishop of those thzee, Peter, James, and John. In the .xc.c.iiii. Li. cōcil. This decree is also ascribed to Pope Anicetus.

Pope Lucius made an order, that a Bishoppe should haue alwaies waityng on him two deacons and thzee priestes to testifie of his life and demenour. In the yere .xc.ii.c.iiii. Volat. Plat. D. Barns.

Wozke for
the tynker.

Pope Syluester instituted, that Bishoppes onely should halowe oyle and creame, and confirme childzen. In the yere of .xc.iii.c.xiiii. Chro. Plat.

Yet more
wozke for
the tynker.

Pope Felix the thirde appointed, the Bishoppes onely should halowe Churches. In the yere of oure .xc.iiii.c.lxxiiii. Volat. Pol.

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Pol. Pantal.

Pope Liberius ordeined, that no Bishoppe or beneficed man should forsake his flocke for any persecution or trouble, though death shuld ensewe, according to this sayinge of Christe, A good shepherd geueth his life for hye shepe. In the yere of Æc. iii. c. lii. Anselmus Ryd.

Pope Antherus made a decre, that a Bishop mighte be removed from one Bishopricke to another, if the necessitie or profit of the congregatio so require, but yet not withoute the authozite and licence of the Bysshoppe of Rome. In the yere Æc. ii. c. xxxix Plat. Volat.

Pope Calixte the seconde ordeined, that the church may neither chose another bishoppe, nor put him away, nor yet be obedient

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Heare here
good Rea-
der of this
holy Father
aptely to al-
lege the scri-
ptures.

ent to the ordinaunces of anye
other bishop so long as her pro-
per bishop is alive, seinge y^e the
apostle saith: the wife is bound
to the lawe of her husbände, so
long as her husbād liueth. But
whan he is once dead, she is lo-
soned from the lawe of her hus-
bände, so that she maye marrye,
with whom she listeth, so it be in
the Lord, that is to say, saith he,
she may chuse a nother bishop so
that it be done Regulariter, that
is, after the order and appoynt-
mēt of our mother holy church.
In the pere. xc. vii. c. xx. Que.
7. cap. Sicut alterius.

Thys decree is ascribed to
Pope Euaristus. Lib. concil.

Pope Euaristus made a lawe,
that withoute exceading greate
necessitie a Bishoppe mighte no
more tozake his church, than
the

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the husbände his wife. For it is
writen, saythe he. He that seeth
a woman and lusteth after her
in his heart, he hath committed
adultry. In the yere of our lord.
C. r. Lib. concil.

Matth. v.

Pope Pius the firste decreed,
that the common people should
not accuse their Bishop, nor the
shepe they? shepharde. For saith
he, neither is the disciple aboue
his master, nor the seruaunt a-
boue his Lord. In the yere. xc.
C. liiii. Lib. concil.

Pope Eusebius instituted, that
no laye man shoulde sue a By-
shop at the lawe. In the yere of
our Lord. iii. C. vi. Pla. D. Barnes

Pope Nicolas the first ordai-
ned, that Bishoppes should not
entangle the selues with world-
lye busynesse, nor applye they?
myndes to feates of warre, but
geue

May not a
Bishop the
be lord chā
celour, and
Master of
the prouisc
on for a kin
ges armie?

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geue theyr whole mynde to the studie of the holy scriptures, to preaching and to prayer. In the yeare of our Lorde. viii. c. lxiiii. quest. xxiii. ca. viii. Reprehensible

Bishoppes
may be no
hunters.

Pope John the. xliii. decreed that Bishoppes should not geue theyr mindes to huntinge. In the yeare of our lorde, M. iiii. c. xii. Dist. xxxiiii. Can. Quorādā.

Bishoppes
presons.

Pope Eugenius the first ordeined, that Bishops shoulde haue prisons to punishe such priestes as offende. In the yere æc. vi. c. xlii. Volat. Chro. Gra. D. Barns.

Pope Eugenius also commaunded, that Bishoppes in their diocese should diligently prouide, that there mighte be learned Scholemasters to traide vp the youth in good letters and libeall artes. Ex synodo Eugeni.

Pope Anacletus made a law that

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that Bishops should continue
 still diligent in setting forth the
 trueth of Gods worde, though
 neuer so great trouble folowe
 of it. For, saith he, blessed are
 they, that suffer persecution for
 righteousness. In the yeare. *Æt.*
C.iiii. Dist. xliii. Scimus.

The counsel Auriliane decreed,
 that every Bishoppe in his dio-
 cesse should to the uttering of his
 povere make prouision for suche
 povere of the same, as haue not
 wherof to fynde them selues, a-
 gaine: as are sycke and so weake
 that they are not able to labour
 for their liuinge. *Dist. .lxxxii.*
Can. Episcopus.

In the counsell Toletane the
 thirde, it was decreed, that at
 Bishoppes and Priestes tables
 there should be no idle talke, nor
 tellynge of wanton talles, but

D. i.

rea-

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reading, hearyng and talkynge
of the holy scriptures. Lib. conc.

Of Benefices.

Pope Alexander the se-
conde made a law, that
all Ecclesiasticall or-
ders & spirituall pro-
motions should not be sold but
freli geuen to such are both lear-
ned and godly. In the yeare of
oure Lorde, a thousande three-
score and two. 1. Quæst. 3. can.
Episcopus.

Pope Boniface the thirde or-
dained, that al such as go about
to come eyther by Bishoprike or
benefice thozow fauor or gifts,
should be excommunicated and
put out of Chzisten mens com-
pany. In the yere of our Lord.
vi. C. viii. Platina.

Pope

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Pope Calixte the secōd made a decree, that that Byschoppe or Priest, which leaueth his benefice and is not resident vpon it to do his duetie, should be taken for an adulterer. In the yere .xc. .M. .C. .xx. Plat. Antonin.

Pope Euaristus made a lawe, that a Byschoppe or Priest maye nomore forsake his benefice, thā a married man may forsake his wife. For, saith he, he that seeth a woman, and lusteth after her in his hert, hath committed adultery. In the yere of oure Lorde, a hundred and ten. Lib. concil.

Pope Aadriane the fyrste ordeyned, that no Priest may forsake one benefice to take a nother. In the .xc. .vii. .C. .lxxviii. Plat. Volat.

Pope Boniface y third decreed,
 P. ii. that

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that Priestes should take no ecclesiasticall promotions at a lay mannes hande. In the yere. *Æc.* vi. *C.* viii. quest. xvi. Can. vii.

Pope Innocent the syxt ordered, that ecclesiastical benefices should not be geuen but to suche Priestes are worthely commended bothe for their life and doctrine, and that all Prelates and so mani as haue benefices should not lurke abrod in corners, but euery man get him home to hys benefice vnder paine of excommunication. For he said, that euery shepeherde oughte to kepe his owne shepe, and not to committe the custodye of them to an hyzeling. In the yere of. *Æc.* M. iii. *C.* xlviii. Plat. Chro.

Pope Benet made a lawe, that benefices should not be geuen to vnworthye parsonnes, and

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and he hym selfe depriued mani
Priestes of theyr benefices, be-
cause they were vnlearned and
of a lewde lyfe. In the yere of
oure Lorde. M. thre hundred
thirtie fyue. fas. temp.

Pope Victor made a decree,
wherin he condemneth the plu-
ralities of benefices. In the
yere of our Lorde. M. xlviii.
Henricus Primeus.

Pope Vrbane the seconde held
a counsel, wherin it was decreed
that no one spirituall parsonne
should haue benefices in diuers
places. In the yere of our Lorde.
M. lxxvii. Christian^o Mastæus.

Pope John the. xxi. ordey-
ned mani good thinges against
the pluralities of benefices. In
the yere of our Lorde, a thou-
sande thre hundred and sixtene.
Chro. fasci. temporum.

P. iii.

Pope

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Pope Gregory the ninth be-
yng Byshoppe of Rome, Wylli-
am Byshoppe of Paris, after
longe disputation had of the am-
bicion of the Prelates, and of
the insatiable couetousnesse of
the Priestes, concluded with the
consent of many godly learned
men, that it is deadly synne and
a thinge damnable befoze God
foz a Priest to haue two benefi-
ces. In the yeare of oure Lord,
a thousande two hundred thirty
eyghte. Iacob Meyr in Chronica
Flaundria.

In a counsell holden at Nice
it was decreed, that no beneficed
man eyther foz desyre of world-
li honoz oz foz lucre's sake ought
to geue ouer his fyrste bene-
fyce to take a greater and
a rycher. Ecclesi, histo,
Platina,

[Of

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Of Tithes and
Offerynge.

Pope Paschalis ord-
dayned, that the
tenthes should be
geuen to the prie-
stes. In the yeare
of our Lorde. M.

lxxxxiiii. Quæst. 19. Cap. 1. Decimas a populo.

Pope Gregory the seventh
made a streigthe lawe, that no
tempozall man shoulde possesse
any tenthes that be due to the
Churche. In the yeare of oure
Lord, a thousande threscore and
xiii. Cap. 16. quæst. 5. Decimas.

He pronounceth all such gil-
tie of Sacrilege and in daun-
ger of euerlastynge damnati-
on, that wyth holde anye tithes
away from the priestes, be they
P. iiii. either

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eyther Bishoppes or kynges, or any other parsons. The tēthes, saith he, muste nedes be payde accordeinge to this saying of the Preacher Malachie. Bryng all tythe into my Barne, that there maye be meate in my house.

Pope Calixte made a decre, that if anye prince or other laye man toke vpo him either the disposing, or the rule, or yet the possession of any churche goods, he shoulde be adiudged and taken for a committer of Sacrilege. Caus. xvi. Quest. vii. Si quis.

Pope Gregory the seventh made a decree, that the people whan they come to Masse, shold not come emptie handed, but offer somewhat, and speciall ye at principall feastes, because it is sayde in the lawe: Thou shalt not appeare emptie handed before

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foze the face of the Lorde thy
God. In the yeare of our Lorde
a thousande threscore and four-
tene. Dist. xxxii. cap. Præter.

In a counsell holden at Ro-
thomage it was enacted, that all
maner of tenthes ether of cozne
oz catell, oz of any other thinge,
shoud be dueli and truely paide
to the Priestes. If any did with
hold their tithes, after they wer
monysched of it ones twyse oz
thrise and wyll not amende, the
decree is, that they shall be ac-
cursed, tyll they haue made

worthy recompēce and
due satisfaction.

Caus. 16. Quest.

7. omnes de-
cunx.

Of

Of excommunication.

Pope Urban the secōd made a decre, that no man ought to kepe cōpanie, noz to eate and Drinke with such as the bishop hath excommunicated. In the yere of our Lorde. C. vii. ii. que. 3. Cap. Quibus.

The same Pope also ordai-
ned, that the subiectes are not
bound to kepe their othes made
vnto theyr Princeffe, if that
they be excommunicate
either of the pope or
of any bishop.

15. q. 6. Cap.

Iuratos.

F I N I S.

The

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The Cateles of the popish

idolatrous Masse, truly turned into English, out of their latin masse booke.

Here folow informations and

Cateles to be obserued of the Priest
that wyll saye Masse.

This first Cautell is, that the priest which is to say Masse, prepare ryght well his conscience by pure confessyon, haue an exceadyng desire to the Sacramente, and purpose to confesse. Let him know by hart, and wel, a bryefe note concerning the manner of executinge the office. Let him haue gestures maruelous wel ordred and deuout. For seing that euery man is bound to loue God withal his hart, withal his soul, and withal his strength: that man is not proued to be a lover

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uer of God, which at the table of the altare, where the king of kinges and Lord of all is handled & receiued, sheweth him selfe to be withoute deuocion, withoute feruentnes, vnclēly, distract, vnquiet or negligente. Let euerye man therfoze cōsidze, that he sitteth at a great table. Let him remembze after what sort he ought to be prepared. Let him be ware and circumspect. Let him stande strait bp, and not lie bpō the altar. Let him ioyne his armes hard fast by his sides. Let him lifte bp his hādes: that his fingers endes maye be sene a litle aboue the shulders. Let him ioyne his vnderstāding to the signes & wordes: for great thinges lie hid in the signes, greater in the wordes, greatest of all in the intenciō. Thre fingers let him ioyne together to make signes withall:

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withal:thoother two let him holde close in the hand. Let him make y^e signes right, not wrong:hygh y^e nough leaste he ouerthrowe the chalice. Let him not make circles for crosses. But whan he must do reuerence. Let him not inclyne him self crokedly, but right forth bowinge doونه with the whole body befoze the altare.

The second Cautellis, that he doe not suppose, but assuredlye know that he hath things conuenient:y^e is to say, bread of wheat, and wine with a curtesye water. Concerning the wine and water, he may thus be certified:let hym require the minister to tast both the wine and the water, but the priest him self may not tast thereof. Let him pour a drop into hys hand:let him rub it wyth his finger and smell vnto it, so shall he
be

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be the moze certaine. Let him not
 beleue the apparant smelling of it
 nether y colour: for they oft times
 disceiue. Let him vew the chalice
 that it be not broken. Let him cō-
 sidre the wine: if it be corrupte, let
 him in no wise celebrate: If it be
 ayger, let hym not sticke at that.
 If there be to muche water in it,
 let him refraine, except he be sure,
 that the wine is stronger then the
 water. And in euerye poynte, if
 there happen anye doubt to bee
 made (either thowowe the sower-
 nesse, the mixture oz vnclerenesse)
 whether it maye bee consecrated,
 our counsaile is, that he refraine:
 for in this Sacramente nothing
 is to be done vnder a doubt, wher
 as mooste certainlye it muste be
 sayde: Hoc est enim corpus meum,
 and, Hic est enim calix sanguinis
 mei. Item let him chose conue-
 nient

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nient hooſtes, and poure in wyne competently: for this Sacrament muſt ſerue the ſenſes, to ſe, to touche, and to taſt: that the ſence may be reſreſhed by the kinde, and the vnderſtandinge nourished by the thing contained. Let the water be poured in alſo in a very ſmal quantity, & of the wine it maye be ſwallowed by, & receiue the taſt of the wine: for this is no daunger how litle ſo euer of & water be put in, but if there be put in muche it is danger. The water alſo is put in, only to ſignifye: but one drop ſignifieth as muche as a thouſande. Therefore let the prieſt beware, leaſt he pour to haſtely, that there fall not in to much.

The thirde cautie is, & he reade the Canon wth moze grauity, the o-ther things. And ſpecially fro this place, Qui pridie qua pataretur, accepit.

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pit. For then taking breth he must be circumspect, and wholly applye him self (if he could not afore) geuing hede vnto euery worde. And whan he hath spoken, Accipite & manducate ex hoc omnes (take and eate ye al of this) let him fetch his winde, and with one breth let him say treatably. Hoc est enim corpus meum (for this is my body) so that there none other cogitacion enter in. For it semeth, that it is not reasonable to prolonge a fourme, so shorte, so harde, so effectuous: the whole pith whereof dependeth of the laste worde. Namelye Meum, (mine) which is spoken in the person of Christ. And therfore muste not y pause be set vnto eueri word for as much as by no reason it auaileth to, saye. Hoc. est. enim. corpus. meum: But let him pronounce it whole together. Likewise let the

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the same be obserued in the maner of the consecrating the bloud. Item in pronouncing the wordes of consecration aboute euery materiall thing, let the Priest euer haue an intent to consecrate y^e, which christ hath institute & the church maketh.

The fourthe Cautelz is, y^e if he haue mo hoostes to consecrate, he must lift vp one of the, eue y^e same that he first had apointed for himself at y^e masse: & let him kepe that among the other, so y^e he directe his sight & intēt vnto al together: And in sininge & saying: Hoc est enim corpus meum, Let his mind be vp on all y^e he pointeth vnto. We counsaill also, y^e the priest know the Canon bi hert, because it is said with moze deuotion. Nenerthelesse let there be alwaie a Boke at hande that in mynde there maye be recourse had vnto it.

Q.i.

The

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The fifth Cautele is, that what he receiveth, he neuer receiue the chalice at one draught: lest throughe hast, the cough come vpon him vnwares: but let him receaue it at twise or thrise, circūspectli, that he haue no impediment. If he muste receaue mo hostes, as when the host is to be renewed, let him first receiue it that he hath cōsecrated, and the bloud, and afterward, the other that remaine. His owne let him receiue befoze y other: for as concerning those that be his own, he beleueth and knoweth: As touching the others, he beleueth and knoweth not. At the laste let him receiue them vpon the ablutions, and not as afoze.

The sirte Cautele is, that he bynde him self vnto the names of a few in the Canō: Neither let him do it continually, but as longe as

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he wil himself: whā he list, let him
omitte them: for thowoe the mul-
titude of names, y Canō is made
to long, & there thowow is y mind
distract. Yet is it mete, that the fa-
ther, mother, brother, sister be na-
med there. And if any be cōmēded
for the time, and specially they for
whom the masse is celebrate. Yet
let it not be there a pronounciati-
on by mouth, but in minde.

The senenth Causele is, that
afoze masse, he washe not bys
mouth or teeth, but onely his lips
on the outespye wpyth bys mouthe
close. If he nede, lest he take in
a droppe of water wpyth the spe-
tle. After masse also let hym e-
schue excrementes as muche as he
may, till he haue eaten and dron-
ken least there remaine oughte
(betwene the teeth, or in y gomes)

Q.ii.

that

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that in the yssue, of the excrements
might be cast oute. Now though the
the masse be to be celebrated most
deuoutli because of cōtemplation,
yet is there a meane to be had, lest
thozow the ouermuche slacknesse
or hast, a man become such one as
is pointed at. For haste is a token
of rashenes. The prolonging of a
thing, is an occasion to make it be
refused: but keepynge a meane, he
shal procede most safely. And with
such a minde ought eche, masse to
be esteemed & pronouced of euerie
priest, as though it were the first
that euer he said, and were neuer
to be said again: for so great a gift
ought alwai to be new. Wherfore
let the Priest haue diligence to
consecrate, reuerence to touche,
and deuotion to receiue.

By myndynge and doyng so,
the sacrament shall be worthe
han-

The Relikes of Rome,

handed, the office shall be duely executed : Danagers also and slaunders shall be auoyded. Item in sayinge the Collettes, let there be ever an odde numbze obserued. One for the vnitie of the Godhed. Thre for the Trinitie of the persons. fyue, because of the passion of Christ deuided into fyue parts. Seuen, for the seuen folde grace of the holy Ghost. But lesfull it is not to excede the nombze of seuen. Item whan so euer the prayer is directed onely vnto the father : let there be sayde in the ende, Per dominum nostrum Iesum Christum filium tuum.

If it be directed vnto the father and mention be made of the sonne therein, let there be sayde in the ende : Per eundem dominum nostrum Iesum Christum.

But if the Prayer be directed on-

Q.iii.

lye

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lie vnto the sonne, let there be said
 in the ende, Qui cu deo patre & spi-
 ritu sancto. And in what prayer so
 euer there is mention made of the
 holy gost, let there be said
 in the end: Eiusdem spi-
 ritus sancti deus per om-
 nia secula seculor-
 um. Amen.

There

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Here begyn Cateches to
be obserued: what is to be done a-
bout the defaultes or casualties that
may arise in the Masse, and speci-
ally about the consecration of
the sacramēt. First, what
is to be done, when
the priest fail-
eth.



If the priest faile or dye
before the Canon, it is
no nede that another fi-
nishe the Masse. But if
another wil celebrate, he must be-
gin the Masse againe a new, and
duely execute the whole.

2. If he faile at the Canon, but
so now that there be some tokens
therwed before the trāsubstāciation
& cōsecratiō of the sacramēt, then
must another priest begin againe

Q.iii.

at

The relikes of Rome.

at the same place where he lefte, & supplie, or finish that onlie which he omitted.

3 If the priest do faile in y^e acte of consecration, some words being partly pronounced already, but not finished in the whole: then (after the minde of Innocentius) another priest ought to begyn at the place. Qui pridie.

4 Neuertheles: if the Prieste faile whan the body is consecrate, but not y^e bloud: let another priest finishe the consecration of the bloud, begynnyng at the place, Simili modo.

5 If whan the body is consecrated, he perceaue that there is no wine in the Chalice, the host must be honestly laied vp in the Corporas: and whan the Chalice is deuine prepared, let him begyn at the place Simili modo.

If

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6 If before the consecration of the bloud, he perceiue, that ther is no water in the Chalice, he muste forthwith put it in and consecrate.

7 But if after the consecratiō of the bloud, he perceiue, & there lacketh water in the chalice, he ought neuertheles to procede, and must not mingle water with the bloud: for then partli shuld ther folow a corruption of the sacrament. Notwithstanding the priest muste repent, and be punished.

8 If after the cōsecration of the bloud, he perceiue, that there was no wine put, but only water in the chalice (so that he spie it before the receiuing of the body) he must put out the water, & put wine in with water, and begynne agayne the consecration of the bloude, from the place, Simili modo.

9 If he perceiue it after the re-
cea-

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receiving of the body, he must again
 of the new lay on another hoste to
 be consecrated with the bloud (af-
 ter the minde of doctours in holy
 scripture) but the wordes of conse-
 cration muste he begin againe, at
 the place Qui pridie. Finallye he
 must again receive that hoste last
 consecrated, notwithstandinge, if
 he afore received the water and al-
 so that bloude. But Innocentius
 saith, that if the Priest by reason
 of prolonginge do feare flaunder,
 then those only wordes, whereby
 the bloude is consecrated, are suf-
 ficient: Namely Simili modo, and
 so to receive the bloude.

io But what shall he do, when
 the body is received, and he nowe
 hath the water in his mouth, and
 nowe perceiveth that it is wa-
 ter: whether ought he to swallowe
 it downe, or to put it out. Search
 farther

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Farther in Summa Hostiensis in the title of the celebration of masses, notwithstandinge it is lesse daunger to swallowe it downe, then to put it oute: And that for this consideration, least anye little porcion of the bodye goe oute with the water.

11 Item, if the prieste after the consecration, remembre, that he is not fasting, or that he hath comitted any sinne, or is excommunicate: he ought neuertheles to procede, with a purpose to make satisfacti- on, and to opteine absolucion.

12 But if he call the aforesaide thinges to remembraunce before the consecracon: It is more safe to leaue of, the masse that was be gon, & to requyre absolucion: vn- lesse ther may arise greuous flaū- der thereof.

13 Item, if a flie, or a spider, or any

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any such thing, fall into the chalice befoze the consecration: or also if he happli perceiue, y^e ther is venim put in. The wine whiche is in the chalice, must be poboꝝed oute: and whan the chalice is washed, other wine with water put to cōsecrate.

14 But if any of these thinges happē after the consecration, then muste the flye, or spider, or anye suche like thinge be warely taken and diligently washed the ofter betwene the fingers, and the vermin burnt, and the ablation boyth the burnt ashes laied vp in the Sacristie.

15 Poison mai in no wise be receiued: but the bloude that poison is put into, muste be reserued in a cleane vessell with the Relikes.

And lest the Sacrament remaine vnperfecte, he ought duely to prepare y^e chalice afreshe, & to begin againe

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again, the cōsecratiō of the bloud,
at ſ place, Simili modo. And note,
that after ſ minde of doctoꝝ, they
ought no horrible thing be recea-
ued, by occasion of this sacramēt.

16 Itē, if the pꝛiest do not remē-
bre, ſ he hath said ani of those thin-
ges which he ought to sai, he must
not be troubled in mind: for he that
speaketh mani things, doth not al-
wai cal to remēbraūce whatthings
he hath spoken. Yea, though he be
assured, that he hath omitted some
things, if ſ same be not of ſ neces-
sitie of ſ sacramēt, as are the secre-
tes or some wordes of the Canon:
let him go on forth, and not begyn
any thing againe.

17 But if he be vndoubtedli per-
suaded, that he hath left out some
thing, which cōcerneth ſ necessitie
of ſ sacrament, as ſ fourme of the
wordes that it is cōsecrated bye,
then

The Relikes of Rome.

then must he againe begin all the wordes of the consecration vppon the material thing therof, because it was made no consecratio. Whiche thinge neuerthelesse behoueth not, if the coniunction enim were omitted, or the other wordes that go before or followe the fourme, which wordes are not of the substance thereof.

18 If the priest shuld doubt, whether he had omitted any word belonging to the substance of y^e forme or no, he muste in no wise obserue the forme condicional: but woute any rash affirmation, he ought to repete the whole fourme vpon the due matter therof: with this intention, that if the consecration were done, he wouide in no wyse consecrate: But if the consecration were not finished, his mind is to consecrate the body and bloud.

Item

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19 Item, if a man in time of consecration be distract from actual intention & deuotion he neuertheless doth consecrate: while the conceived intencion remaineth in him: the high priest, nameli Christ, supplying his defaulte.

20 But if the conceived intencion to the actual should be taken away thorow ouer muche distraction: it appeareth, that he ought to repete the wordes of consecration, wyth an intencion actual: But so, that he wold not consecrate, if the consecration were done.

21 Item, if thorow cold, or by other occasion, the consecrated host do fal from the priest into the chalice, whether it be befoze the denysion of the hoste, or after: he must not drawe it oute of the bloude, neyther repete or chaunge oughte by reason thereof aboute the celebration.

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celebration of the sacrament: but let him go forth in the signes and other thinges as though he had it in his handes.

22 If the Sacrament fall to the grounde let y^e place where it laye, be scraped, & brente to ashes with fyre, & let the ashes be layed vp by the altare.

23 Item, if thozow negligence there droppe downe any thing of the bloud vpon a bozd y^e sticketh to the erth, let it be lickt vp by y^e priest with his tong, and the place of the bozde scraped, and the scrapynge brente in the fyre: and let the ashes be layde vp beside the altare with the Relikes, and let hym to whome that happened do forty daies pennaunce.

24 If the chalice drop vpon the altare, let the droppe be supte vp, & let him haue iii. daies penaunce.

But

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But if the drop come thorough bp's
a linnen cloth, and to another thing
let him haue.iiii.daies penaunce.
If it come thorough to the thyrde
thing, let him. ix. daies penaunce.
If a drop of the bloude come thro-
row vnto the fourth thing, let him
do penaunce. xx. daies. And as for
the linnen gere that the drop hath
touched, let the Priest or Deacon
washe them, the chalice beyng set
vnder, and let y washing be kepte
with the reliques.

25 Item. If a mā by any chāce
of glotonie, do spue out y sacramēt
the same spuinge muste be bzent,
and the ashes ought to be laid vp
besides the altare. And if he be a
clark, a religious man, a priest or
a Deacon, let him do. xl. daies pe-
naunce. A bishop. lxx. daies. A lai
man. xxx. daies. But if he did spue
by reason of infirmittie, let him do

R. i.

pe-

The Relikes of Rome.

penaunce. v. daies.

26 Who so doth not well, kepe y sacrament, so that a mouse oz a nother beast eateth it, let him haue xl. daies penaunce.

27 But who so loseth it, oz if a part of it fal, and be not found, let him do penaunce. xxx. daies.

28 The same penaunce semeth y priest to be worthy of by, whose negligence the consecrated hostes do putrifye.

39 Upon the said daies muste y penitent fast, and absteyne fro the communion and fro celebrazion.

30 Notwithstanding whan the circumstances of the trespassse & of the person are consydered, the aforesaid penance may be minished oz increased according to the iudgement of a discrete confessor. But this must be obserued, that wherso euer the kindes of the sacramēt be

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be found whole, they are reuerentlye to be receiued: whiche if it can not be done without peril: yet are they to be reserved for reliques.

31 Item, if the host or a part of the host be found vnder the pal or corporas: and there is a doubt whether it be consecrated or no, he must after the taking of the bloude, receive it reuerently: As in the title of the celebration of masses thou shalt finde at more large.

32 Item, about the mater of the bloud, let him loke that the grape be not wilde, or the wine so weake, that it in no wise hath the kind of wine: let it not be read water pressed out of a cloth dyed in red wine: let it not be vinager or wine in any wise corrupt: let it not be clarified, or wine made of Mulberies or Pomgranates: for they reteyne not the true kinde of wine.

R. ii.

Who

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33 Who so doth consecrate with wine that is in the way of corruption, or tending to corruption, sinneth most greuously (thoughe he consecrateth) because it retaineth not the kinde of wine.

34 Item there must hede be taken, that ther be put in but a little water: for if ther shuld be put in so much, that it might take awai the kinde of the wine, then shoulde it not be consecrated.

Item if any thinges be lacking in this matter. Let them be sought out in the summe and lecture of Hostiensis in the title of the Celebration of Masses.

F I N I S.

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